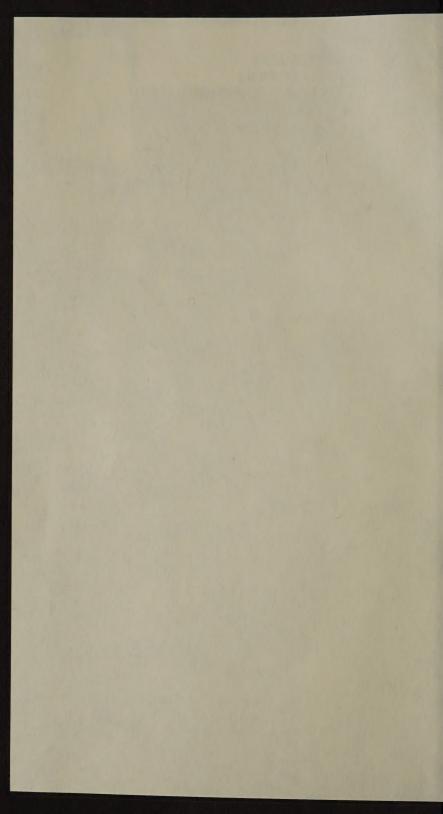
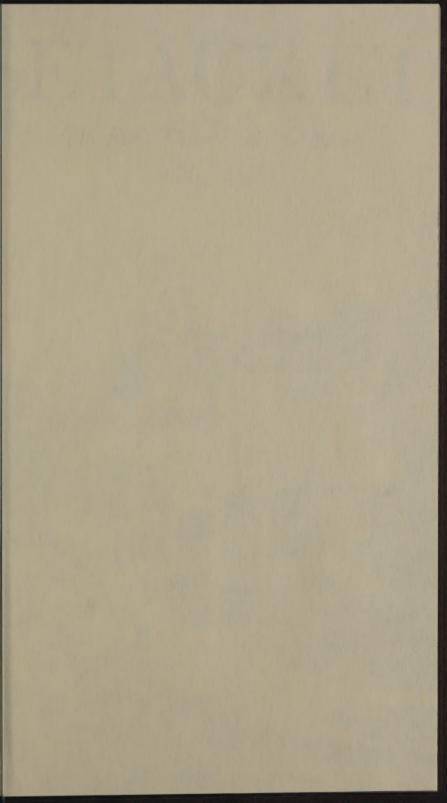


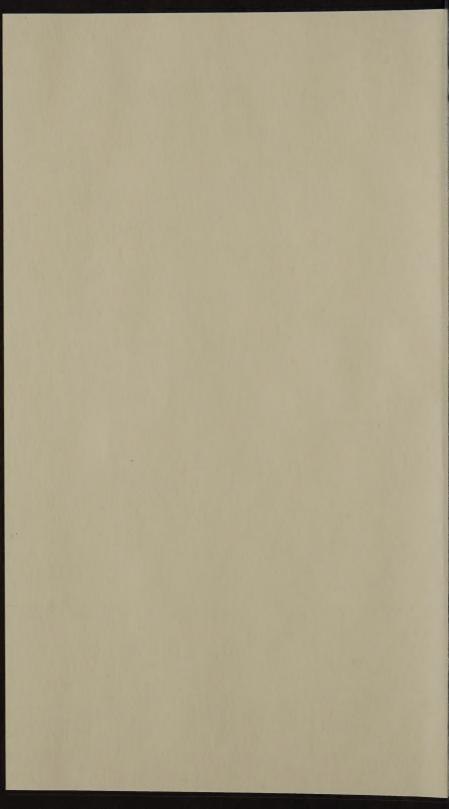


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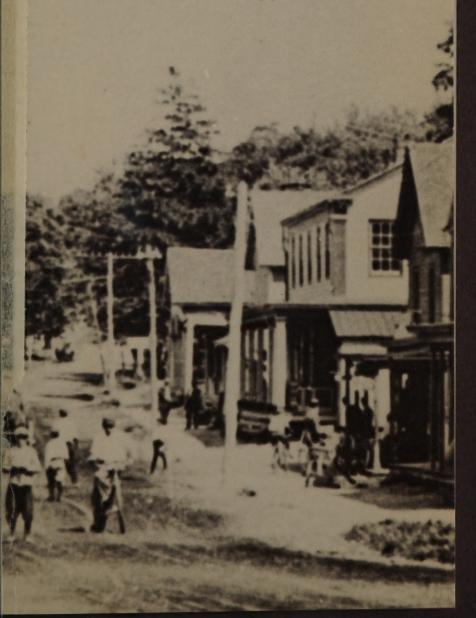


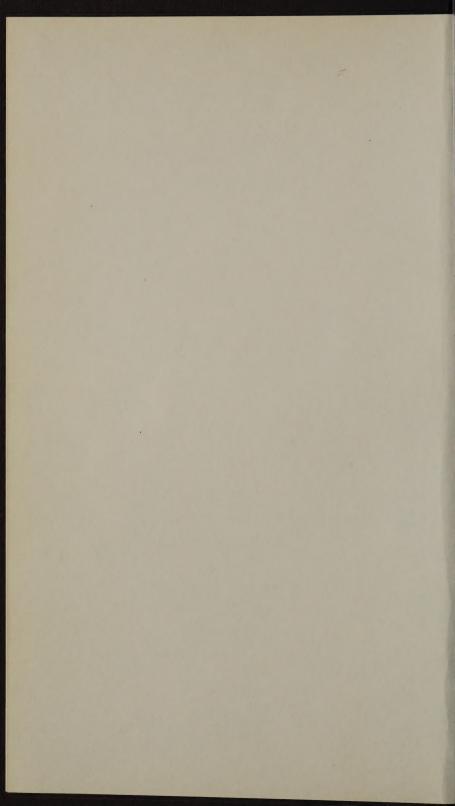




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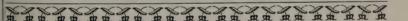
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Director of Education
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at Albany, New York



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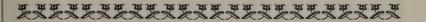
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The IDEA which led to the preparation of this volume originated in the Setauket Civic Association in 1953. That group, in discussing possible ways of commemorating the 300th anniversary of the original settlement in Brookhaven, suggested a history which could be written in part by the people of the community. This in turn suggested the possibility of enlisting the aid of a college, particularly in the technical aspects of research and writing. In an effort to locate the needed help, the Association turned to Mr. Thomas L. Cotton, a community consultant in New York, who contacted the Center for Community Studies at the State University College for Teachers at Albany. After a planning session with the Civic Association, the author agreed to act as coordinator of the community effort and to write the text of the history after completion of the necessary research.

From this beginning there evolved an unusual organization for the collection of materials on which to base the history. Many people were involved, both in Setauket and at the State University College for Teachers. Under the leadership of Chairman Marco Smith and Vice-Chairman Raymond B. Hindle a "Setauket-Brookhaven 300th Anniversary" committee was formed to handle all the details relating to the com-

ACKNOWLEDGMENTS

munity celebration to be held in 1955. It was within the framework of this over-all committee that the "History Committee" was organized.

Broadly representative of all groups in the community, the History Committee was ably led by Miss Kate W. Strong and Mrs. Arthur Quinn, co-chairmen. Of especial value were the contributions of the following members of the committee: Mrs. Charles Howell, Mrs. Raymond Price, Mrs. Henry F. Gillie, Mrs. Edith Tyler, Mrs. Albert Hostek, Mrs. Roger Tyler, Mr. and Mrs. Pierrepont Twitchell, the Reverend Donald R. Broad, the Reverend H. F. McMillan, the Reverend John P. Mitton, the Reverend Valentine J. Stortz, Mr. Ernest Andrews, Mr. Paul Denzin, and Dr. Charles Herman, all of Setauket; Mrs. Elvin Hawkins, Mrs. Alphonse Jesaitis, Mrs. Clinton West, Mr. and Mrs. Daniel Hawkins, Mr. and Mrs. Walter Hudson, Mr. Samuel Golden, the Reverend Edmund W. Janss, Dr. Sherman Mills, Mr. William B. Minuse, Mr. Roscoe Denton, Mr. Paul Gelinas, and Mr. Richard Reuter, of East Setauket; and Mrs. Edna Smith, Mrs. William H. Keats, and Mrs. Alvin Musson of Stony Brook. Of great value to the committee was the helpful advice given by Mr. Osborn Shaw, historian for the Town of Brookhaven, Patchogue, New York. For the diligent efforts of all these in behalf of the common cause the author is grateful.

Two groups at the State University College for Teachers at Albany were particularly helpful in preparing the basic research materials. Dr. Paul Pettit's class in high school drama laid the groundwork for future study of the subject through the compilation of bibliographies and preliminary papers. The following students contributed in this respect: Natalie Green, Lucille Carella, Mary Ann Hopko, June Huggins, and Dolorees Mariano.

Of inestimable value were the papers prepared by the students in a graduate history seminar under the guidance of Dr. Watt Stewart, Professor of History. Parts of the final his-

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The history could not have been completed within the allotted time without the help of Dr. Pettit and Dr. Stewart. For their cooperation the author is most grateful.

And to the many others, some of them unknown, who contributed in some measure to the writing of this volume, the author is indebted.

EPA

Photographs contributed by Mrs. Roger Tyler, Mr. Albert V. Seiter, Mr. Paul Denzin, Mr. Alvin A. Musson, and Mr. Roscoe Denton.

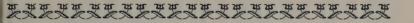
The Afterword for this second edition was taken from an unpublished manuscript by Maggie Gillie. The members of the Editorial and Revision Committee for the 1980 edition were Grace Stamile, Barbara and Beverly Tyler, and William B. Minuse.



Main Street East Setauket around 1930.



Original Setauket Fire House, Shore Road, East Setauket. The building is now on private property.



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Old Shinglesides. Moved in 1962; Tinker National Bank in foreground.

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CHAPTER 1

The Early Years

N Long Island's North Shore, midway between the Brooklyn Bridge and Montauk Point, hidden from main roads and parkways, lie the villages of Setauket, Stony Brook, and Old Field. Nestled snugly beside their beautiful bays and harbors, the villages present to the visitor a vision of a modern, thriving, well-cared-for community. But there is more. At every turn an aura of history pervades the land. The ghosts of a mighty past stalk the broad fields and the quiet, tree-bordered streets and lanes. Old England and New England are there, in the family names, in the village greens, in the architecture of the houses, in the manners and customs of the people. Colonial America and modern America are there. Perhaps it is this blending of the old and the new that lends these Brookhaven villages their air of enchantment. Setauket, the oldest of the three, is the site of the first settlement in Brookhaven Town. It is with Setauket's story that we are concerned here, and we must go back three hundred years for its beginnings.

The first Englishmen who came to Long Island found many scattered groups of Indians.¹ Once powerful, these Indians at the time of the first settlements were inconsiderable in number. Frequent wars and epidemics had decimated their

numbers so that they were in constant danger from their more virile and warlike neighbors across the Sound.

The northern half of the present Town of Brookhaven was controlled, prior to 1655, by the Setalcott group of Indians.²

This area began at Cutsquensuck or Stony Brook adjoining the "Nessequake lands" of Smithtown and extended eastward to the lands of the Corchaugs or Cutchogues at a pepperidge tree at the Red Brook, or Wading River, and north from this tree to the Sound and south from this tree to the Peconic River and the middle of the Island. From Stony Brook and the Sound, the tribe owned to Ronkonkoma and the middle of the Island.³

Similar in physical and cultural aspects to the other Indians on the Island, the Setalcotts were tall and muscular, with the straight hair and reddish complexion common to all American Indians. A simple, lodge-dwelling people, they depended for a livelihood upon the yield of the forest and stream and their small farming plots. They spoke Algonquin as did the other groups in the vicinity.

In the spring of 1655 a party of six pioneers came to what is now Setauket for the purpose of buying the lands belonging to the Setalcotts. These men—John Scudder, John Swezey, Jonathan Porter, Roger Cheston, and Thomas Harlow from New England, and Thomas Mapes from Southold—were not themselves interested in settling but were acting as agents for others. The Indians were friendly, and the mission was soon accomplished.

In a deed dated April 14, 1655 the Setalcotts sold to the agents a rather indefinite area of some thirty square miles lying between the lands of the Nessaquogues on the west, and Mount Misery (Belle Terre) to the east. Their payment was "10 Coats, 12 Hoes, 12 Hatchets, 50 Muxes, 100 Needles, 6 Ketles, 10 Fadom of Wampom, 7 Chest of Powder, 1 Pare of Child Stokins, 10 Pound of Lead, 1 Dosen of Knives." It is

interesting to note that the part of the original agreement which pledged whites and Indians to friendship was faithfully kept by both parties and their descendants.⁵ They readily sold their fields for small sums and were never hostile as were most of the other tribes in New England and New York. Settlement of the newly purchased land soon began, with the settlers coming from New England and from Southold and Southampton, both of which had been settled in 1640.

The exact number of settlers who came to Setauket in 1655 is not known. Tradition long fixed the number at fifty-five, but more recent research has shown that the original number was much smaller, probably not more than twelve to twenty during the first few years. The records indicate that there were but thirty-five home lots occupied in 1668. It is probable that the number fifty-five was not reached until sometime between 1683 and 1701.

The first settlement was located along both sides of the run, the lower part of which is now the mill pond and Melville Memorial. Called Ashford in the beginning, the little settlement was favorably located on a good water supply near the harbor.

Who the original settlers were is not definite, though several of the names mentioned in the records in 1660-1661 were undoubtedly there from the beginning. These lists include the following as property owners at that time: Thomas Thorp, John Underhill, John Jenners, Richard Woodhull, George Wood, Alexander Bryan, John Dyer, Richard Smith, Thomas Harlow, Thomas Mapes, Henry Rogers, William Fannce (Fancy), Richard Akerly, Roger Cheston, Edward Rouse, Samuel Sherman, Thomas Pearce, James Cock, William Cromwell, Henry Perring, John Ketcham, and Arthur Smith.

Much of the land in and near the settlement had been cleared by the Indians; hence the burden of beginning new nomes was somewhat lessened, though at best this was always difficult. While each settler possessed a "home lot," part of

the cleared land was used as "common fields" through much of the early colonial period. If the records are good indicators, the fields were very productive, with wheat, oats, Indian

corn, and peas the chief crops.

The first, temporary homes were constructed by setting them in the ground some eight feet, with the wood-lined walls covered with bark. The ceilings were fashioned from wainscoting and the floors from crude boards, while the roof was covered either with bark or sod. Before long, work was progressing on the more substantial shingle-sided homes which

still are to be seen in many parts of the community.

With each others' help they sawed the boards for floors, doors, and window frames, hewed the timbers, and split the necessary shingles and lath. There were a few windows of imported glass, usually held in place by lead. The houses were typically in the "salt box" style, with a two-story front and a long roof sloping to a single story in the rear. One large chimney, accommodating two or three fireplaces, occupied the center of the house. The front usually had two rooms on the first floor and two on the second, while the back of the house contained a kitchen and pantry. The shingles were held in place by wrought-iron nails, fashioned by the blacksmith, and the timbers were pinned together with wooden pegs.

Most of the early settlers were Puritans from other parts of Long Island, New England, or England. It was to be expected then that the colonists would establish a government based on the Town Meeting, with church and state firmly

united.

The Town Records indicate the strength of this system, as well as some of its weaknesses. Certainly this form of pure democracy, involving as it did modified communal living, enabled the tiny settlement to survive the first difficult years. The rules were harsh and the penalty for disobedience severe. No townsman was permitted to sell his land to a stranger and no outsider could settle in the village without a vote of the

THE EARLY YEARS

residents. Though such controls were rigidly enforced, and in truth the settlement closely resembled other English towns on the Island and in New England, there was less strict Puritanism evident in the acts of the inhabitants than in most of the other northeastern colonies.

This greater tolerance may be explained in part by the origin of the colonists. Many of them had fled the religious and political bigotry characteristic of the England of Charles I. Since they were largely independent in belief, they were devoted to the simple precepts of the Protestant liberal of the time.

Most of the early settlers lacked formal education; nevertheless certain men among them had ample skill in dealing with political and social matters. One such was Richard Woodhull, to whom the community looked for almost thirty years for leadership. Born in England, Woodhull, at the age of 28, crossed the Atlantic in 1648 along with other followers of Oliver Cromwell who found the English climate of Charles II not to their liking. After moving to Setauket, he was active in all the affairs of the infant settlement. Land agent, surveyor, town official, solid citizen, he early established himself as one of the most prominent of the settlers.⁹

Another of the early leaders was Richard Floyd. Having moved from England to New England in 1654, Floyd, along with Richard Woodhull and others, came to Setauket in 1668. A remarkable man in his own right, Floyd is also noted as the progenitor of the Floyd family, one of whom, General William Floyd, signed the Declaration of Independence.

Through hard work and a zealous concern for their own affairs, by the year 1659 the settlement had become a tightly-knit, self-sufficing community. But in that year several forces influenced the people of Setauket to change their loose allegiance to Southold to that of the more liberal colony of Connecticut. Undoubtedly many felt that the semi-independent status of the settlement, together with its isolation, tended

to endanger the inhabitants. Though the Indians had to this point proved friendly, in light of the experiences of other colonies this situation might not always prevail. More immediately urgent, perhaps, was the recurring fear of the Dutch.¹⁰

Though the fear of the Dutch was an ever-present one until the expulsion of that nation from New York, there is only one recorded instance of Indian hostility, and this did not involve the Setalcotts. Not long before the Revolution Zopher Hawkins was herding cattle near Lake Ronkonkoma when he was captured by hostile Indians. He spent three years in captivity and was married to an Indian wife. Finally his chance to escape came and, guiding himself by the stars, he found his way home. At one point he eluded his pursuers by crawling into a hollow log. The Indians kicked the log, but seeing a spider web across the end, they departed.¹¹

Setauket prepared its application and it was presented to the proper officials in Hartford in October, 1659. The court officials there were not unkindly disposed toward the "plantation of Setauk," and during the next two years the negotiations went forward. Finally, on May 16, 1661 the Hartford colony accepted Setauket and the resolution was entered in the *Town Records of Brookhaven*:

The court understanding the approbation of the commissioners at the last sesions at New Haven do heareby mannifest there acceptants of the Town of Setaucke on Long Island under the Government upon the termes of Southampton and for two years doe free that plantation from all Contry Charges and for that terme the Contry to be free from charges about that Towne.¹²

The town meeting at once accepted the terms, and until the expulsion of the Dutch in 1664, Setauket remained a part of the Connecticut colony.

In 1659 the inhabitants were divided into squadrons for the purpose of more efficiently cultivating the fields. Thus one group could tend the fields and care for the livestock while another performed the tasks of the village. This system evidently did not appeal to the independent souls of the settlement, for by 1662 it was on its way out. At that point much of the Old Field was parcelled out to individuals in lots of from three to six acres. By 1662, and with the purchase of the land on what is now Strong's Neck, the practice of giving larger and larger portions of land to the settlers became common.

At the close of the tenth year of settlement only a few of the original proprietors remained: John Jenners, Richard Smith, Henry Perring, William Fancy, Henry Rogers, Robert and Samuel Akerly, and Richard Woodhull. Of these Richard "Bull" Smith had moved to a new home at Nissequogue, and Fancy was quite elderly and no longer active in town affairs.

Other names, later to be prominent in Setauket's history, had appeared in the *Records* by this time. Among these were Daniel Lane, Ralph Hall, Robert Bloomer, Richard Waring, Zachariah Hawkins, Roger Barton, Thomas Biggs, William Simson, William Poole, Francis Munsey, Matthew Prior, and the Brewster brothers.

However, not all the newcomers were of the caliber of those previously mentioned. One such was "Captain" John Scott who arrived from England in 1663. Captain John must have been busy indeed, for by the time Governor John Winthrop's government took him into custody for "sundry heinous crimes" including "seditious practices, forgery, violation of his oath, usurpation of authority," and on the general charge of "villainous and felonious practices," his hand had been felt in many parts of Long Island and Connecticut. Fined and imprisoned, Scott soon escaped and fled to a part of Long Island where the long arm of John Winthrop's law could not reach him.

Long before the celebrated Salem trials, Setauket was the scene of an alleged "act of witchcraft" which resulted in one

of the famous trials of the day. George Wood died in 1664 and the Town charged Ralph and Mary Hall with "witch-craft in that they practiced sorcery on George Wood and his infant child." On October 2, 1665 the couple was tried in the Court of Assizes at New York. The verdict acquitted Hall as "nothing considerable" could be proved against him, but Mary was not to be let off so easily. There still remained some "suspicions" against her though "not enough of value to take away her life." Hall was ordered to produce his wife at every future session of the court, but after some three years of this Governor Nicolls intervened and released them from the sentence. No other cases of witchcraft occurred in Brookhaven, and the hysteria that later gripped Massachusetts was avoided.

At the end of the first decade Setauket was a well-established community, with a thrifty populace engaged in reducing a wilderness to far-flung farm and pasture lands. Throughout the first century, however, the main task remained that of wresting a livelihood from the raw materials at hand. Except for a few, the settlers brought with them little except their families and the will to win a living with their wits and their hands.

They were, of necessity, men of many occupations. Tailor, blacksmith, hunter, fisherman, farmer—all were necessary, and sometimes in the person of one individual most of these accomplishments were to be found. Illustrative of the many skills often displayed by one individual is the ledger of Thomas Hulse, who left an account of his transactions during the years 1739-40. Hulse did his own weaving of cotton and wool cloth, and fashioned this into suits of clothes. He worked in the fields for 6 s. a day, and wintered two cows for 1 lb. 6s. In addition he engaged in trade of various kinds, including real estate. Withal he seems to have prospered, for at his death his widow inherited deeds for land at Fireplace on the Great South Bay purchased from William Jayne, John Hallock,

Daniel Brewster, George Phillips, John Hulse, Robert Akerly, Selah Strong, George Owen, and John Davis. 13

Food was plentiful, though lacking in variety. Fish, beef, bork, venison, and corn and rye breads were popular items. For vegetables, there were always turnips, parsnips, cabbage, and especially pumpkin. The latter vegetable occupied much the same place on the menu prior to the Revolution that potatoes do today. Wild berries, fresh and preserved, added some variety. There was no dearth of fresh milk, of course, and cider was a popular drink. While the number of foods was not great, this was compensated for to some extent by the ingenuity of the housewife. A typical recipe, this one for 'little cakes,' is interesting.

Take two lbs. of flour and a pound and a half of butter. Ye must mix ye flower and butter very well together with ye hands, then put in half a pound of sugar and butter and 4 eggs, take out two of ye whites, put in a spoonful of rosewater, 1 pd. of currants washed the day before, if they are not, will make the cake heavy, let it stand a little before ye fire, then make them up in little cakes, crossing them with a knife, bake in a quick oven.¹⁴

The need for a grist mill was acute. During the first few years grain was transported to Connecticut to be ground, but after an accident which claimed three lives on one such trip, the necessity for a mill in Setauket became urgent.

The first mill grant is recorded in 1659 to one John Chacum (Ketcham). Other mill rights were granted Daniel Lane in 1664, Henry Perring in 1669, Bartholmew Applegate in 1679, and the owners of the West Meadow in 1683. Of these, only Lane's and Perring's mills were actually built. The most famous of Setauket mills was built through a grant made to John Waede in 1680. It descended through the Futhys, the Woodhulls, the Satterlys, the Hudsons, and to the Hawkins. Still another mill, this one for sawing wood, stood on the hill

overlooking the upper Setauket pond. The Long Island historian, Benjamin Thompson, a native of Setauket, wrote that a mill was erected in 1690 in East Setauket, on a stream flowing into the harbor. Traces of this mill have been lost, however.

Everyday activity in the village changed little during the colonial period. The business of almost all the people was agriculture. The summer months were spent planting and harvesting the crops and storing them for winter. A familiar sight was the town herdsman whose task it was to drive the cattle to the head of the village street each evening. During the summer the cattle grazed on the "common" lands and in the woods, and during the winter months they were usually in the fields gathering the remains of crops left after harvest. Some years were hard, but on the whole the little community

prospered.

In the early years fishing and whaling were of considerable importance in the economic life of the settlement. Fair profits were realized by the men who engaged in the business of running out with small boats and striking the whales as they swam along the ocean shore. Because the industry was a profitable one, the inhabitants of Brookhaven contracted with the Indians for exclusive fishing rights. The Indians evidently had no objection to turning all whales over to the whites, so long as they were paid a small royalty. After setting aside a central place for testing the oil, the settlers offered the Indians ten fathoms of wampum for bringing a whale to a point near this reception center, and three fathoms to anyone who would inform the fishermen of the coming of a whale upon the beach.¹⁵

These happy arrangements were not to go unchallenged however. Poachers from other parts of Long Island and Connecticut began to invade the Brookhaven beaches. Complaints were registered with Governor Nicolls and that official was quick to come to the aid of the Setauket fishermen. On April 1, 1668 a pronouncement was issued from the Governor's



Old Setauket Mill.



Richard Woodhull's House. Later the home of Abraham Woodhull, Revolutionary Spy.

office entitled, "An Order Concerning the Whales Within Seatalkott Bounds." The order decreed that "No one else shall carry away whales or other great fish without their consent, be the fish just washed up."

It was the policy of the King to encourage the fishing industry in all of New England. To accomplish this objective order had to be maintained; furthermore, without regulation it would have been difficult to extract the tax due the crown for every whale caught. Some ten years after the raiding incident Governor Edmund Andros further disciplined the industry by granting special rights to fish "on the North and South of the Bounds [of Brookhaven] or Easterly of Seatalcott." The grant was made to Richard Woodhull, Samuel Edsall, and others. 16

It was reported to the Lords of Trade in 1699 that Colonel William Smith cleared five hundred pounds on the whales taken along the beach claimed by him. As a result of Colonel Smith's many political activities, much of the management of his estate fell to his wife, Madam Martha Smith. After the Colonel's death in 1704, Madam Martha, an intelligent and energetic woman, continued the varied business activities of her holdings. An entry in her journal in 1707 demonstrates her resourcefulness:

Jan. ye 16, 1707 my company killed a yearling whale, made 27 barrels, Feb. ye 4, Indian Harry, with his boat, struck a stout whale and could not kill it—called for my boat to help him. I had but a third, which was 4 barrels. Feb. 22 my two boats and my son's and Floyd's boats killed a yearling whale, of which I had half—made 36, my share 18 barrels. Feb. 24 my company killed two yearlings in one day; one made 27 the other 14 barrels.

In June, 1707 Mrs. Smith paid the tax due the Crown in the amount of 15 pounds, 15 shillings, one twentieth of her sea-

son's catch. Since this marked but one of her many commercial activities, the estate continued to prosper.

Colonel and Mrs. William Smith of St. George's Manor came to Setauket from England in 1686. In 1683 Colonel Smith had completed a term as governor of the British dependency of Tangier, Morocco. This circumstance led to the application of the name "Tangier Smiths" to his descendants to distinguish them from other Smiths resident on Long Island. The means he brought with him, together with a shrewd business acumen, soon enabled him to gain title to vast holdings on both the north and south shore of Brookhaven. He served as Chief Justice of the Supreme Court of New York Province and was at one time President of the Council, a position second only to that of the Governor and Lieutenant Governor. Thus Madam Martha Smith occupied a noteworthy position in the social circles of the time. She must be considered the first lady of Brookhaven, if not of all Long Island, during the colonial period.

Many besides the Smiths found whaling profitable, among them Richard Floyd. The Floyd family papers reveal one of the methods used for securing labor to man the whale boats. In 1746 Indian Rubin bound himself "to goe a whaling for Richard Floyd or for his heirs . . . the full and complete tearm of three whaling seasons in Consideration where of I the Said Rubin have four pounds in Cash. . ." In spite of the cash received by Indian Rubin, hard money was not plentiful. Barter was more the rule than the exception in commerce, with payments being made in whale bone, "oyle," hides, and produce.

Undoubtedly slaves were used in this trade, as well as on the farm. The *Records* indicate that the first slave was brought to Setauken in 1672 by Richard Floyd. This negro (Antony) was purchased from Robert Hudson of Rye. Other slaves were brought in from time to time, though the number was never large.

As the tiny settlement grew it was natural that the people

of Setauket should concern themselves with matters other than those connected with making homes and earning a living. Hence we find early mention of the need for a place of worship and a school.

Since the church and town were so closely interwoven during the colonial period, the Town *Records* tell much of the development of the church.¹⁷ Within two years after the original settlement we find the town fathers preoccupied with the necessity of securing the services of a minister. On August 1, 1657 it was voted that when the village had thirty families a minister should be called, and the salary should be sixty pounds a year.

During the first few years religious gatherings as well as official meetings were held in private homes. On May 12, 1662 the Reverend William Fletcher was asked to serve as the first town minister at a salary of forty pounds a year. Somehow between 1657, when the sum of sixty pounds was thought proper payment for a minister, and 1662, when Mr. Fletcher was called, the value of "dispensing the Word of God" had decreased by one-third. There is no evidence that Mr. Fletcher accepted the call.

The first ordained minister to serve in Setauket was the Reverend Nathanial Brewster, who came there in 1665 to visit his sons. He remained to serve the congregation until his death in 1690. Mr. Brewster was well qualified for his tasks, having been graduated with the first Harvard class in 1642. There was no meeting house when he arrived, and he is supposed to have preached his first sermon from a large rock on what is now Tyler's lot, formerly part of the village green.

For a time services were probably held in a building formerly owned by John Scott. A home was purchased for Mr. Brewster during his first year of residence: "Mathew Prier (sic) doth sell to the town his home lott with howsing Glass windows, dores, particions, with all fensing, yong appel treese and other friute treese" and in return Mr. Prior was to receive





Two Views of the Setauket Presbyterian Church.

twelve pounds, payable in "Indian corne wheat and pease at prise currant with the marchant."

On December 7, 1668 Mr. Obed Seward was hired to beat the drum twice on the Sabbath from meeting house hill. It was not until 1669, however, that the first regular meeting house was constructed. Carpenter Nathaniel Norton agreed in that year to construct a house twenty-six by thirty feet on condition the town haul the materials into place and furnish help to raise them. The church was remodeled from time to time, and in 1682 a notable addition was a "good suffissiant substantiall pulpett, handsom panell fashon fitt for 3 men to sett in" with "a handsom canape above hed" and in every way to be "suffissiantly well fitted in all Respeckts as a pulpett should be."

In 1710 it was decided that a new church was needed, but it was not until 1714 that the new building was actually erected. It adjoined the old church and Colonel Richard Floyd gave the town one-half acre of land for the purpose of enlarging the burial ground. The town meeting decreed that this building was to be used as a Presbyterian meeting house and for no other purpose.

Seating arrangements in the new church had been planned several years previously. Evidently hard feelings had been aroused among the congregation over the seating arrangements in the past, the cause of embarrassing incidents on more than one occasion. So that such "rude actions" might be prevented in the future, it was decided that the people would be seated in the following order: those who paid forty shillings toward the minister's salary were to be seated at the table, though justices who were inhabitants of Brookhaven were to sit at the table whether they paid forty shillings or not. Women were forbidden to sit at this table, with the exception of "Coll Smiths Lady." Since Madam Martha died in 1709, prior to the construction of the new church, it is to be presumed that the choice seats were always occupied solely by men. The

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pews were assigned according to the amount paid: pew one, twenty shillings, pew two, fifteen shillings, and so on, with pew seven reserved for young men, pew eight for boys, pew nine for minister's widows and wives, and for the women whose husbands paid lesser amounts. The maids had pew fifteen, young girls pew eighteen, and pew seventeen was free for all not otherwise assigned. Captain Clark and Joseph Tooker were given the somewhat onerous duty of seating the congregation according to the prescribed plan, but the irritation of the people at this arrangement was so great that it was discontinued in 1719.

The Reverend George Phillips, who officiated at the dedication of the new church, enjoyed a long and illustrious ministry, serving from 1697 until 1739. A succession of ministers followed, including David Young, 1745-1751, Benjamin Tallmadge, 1754-1786 (father of Major Benjamin Tallmadge of Revolutionary War fame), and Zachariah Greene, 1787-1848.

At the time Mr. Greene came to Setauket the church had not fully recovered from the ravages of the Revolution. In common with most other Long Island communities, Setauket had been torn between those who favored one side or the other. This had, of course, affected the church. The war was brought even closer when the British on one occasion commandeered and fortified the church building. Thus, in 1777, it became the storm center around which the "Battle of Setauket" raged. Many of the church records were destroyed, and the stones in the cemetery were uprooted and used as part of the breastworks. Further damage was suffered in 1783 when a fire destroyed a part of the church.

Mr. Greene was in a position to understand the trials to which the church had been subjected, because as a young continental soldier he had participated in the "Battle of Setauket." Hence he was not altogether a stranger when he came there from Southold to begin his long ministry.

He was tireless in his ministrations to his congregation, and kept detailed records of all he did. He was present at the births, marriages, and deaths of three generations of his people. Among his notes may be found all the usual routine events and records necessary to the operation of a church, and some of these had their humorous side. He officiated at the marriage of a Mr. Blydenburgh of Smithtown "who said he would be 84 at ten o'clock the next morning, to a Miss Tooker who was 84." Legend records also the marriage of John Abrams, who came to Mr. Greene and said, "Parson I wants to get married, but I ain't got no money, but when your potatoes are ready I'll dig them." After a time the potatoes were ready, but John did not appear. When the minister came to him to ask why the potatoes had not been dug, he was greeted with the remark: "Parson, what you come over here for, dat bargain is all off. Dat blamed wench was not worth digging any potatoes for. She left my bed and board next morning. I ain't seen her since."

During his sixty-one years in the office, Greene added much to the prestige and stability of the church, and it was he who officiated at the dedication of the new church on May 24, 1812. This building stands in its Puritan simplicity on the village green and is still in use.

Among the many graves in the Presbyterian churchyard is that of Abraham Woodhull, the Revolutionary hero. The monument which marks his grave has the old headstone and bricks from his house imbedded in it.

Until after 1700 the Anglicans in Setauket were few in number and had no minister of their own. Their services were held in the Presbyterian meeting house, and in time this led to some misunderstanding over seating arrangements and the payment of the minister. Because of this difficult situation it was only natural that the Anglicans should organize their own congregation as early as numbers permitted.

The organization of the first congregation was accomplished



Caroline Church of Brookhaven.

in 1723, though services were still held in the Presbyterian Church until a building was erected some years later. Also in 1723 the first regular minister, James Wetmore, arrived in Setauket. At the request of the Anglican settlers, he was sent as a missionary by the Venerable Society for the Propagation of the Gospel in Foreign Parts, which had been organized in England. Though he did not remain long, Mr. Wetmore succeeded in launching the tiny congregation on its eventful course.

It was under the leadership of Thomas Standard, the second minister (1725-27), that a start was made at gathering subscriptions for building a church. The structure was completed in May, 1729 and was first known as Christ Church. However, in January, 1730 the vestry changed the name to Caroline Church of Brookhaven in honor of Caroline of Brandenburg-Anspach, consort of King George II. Soon thereafter Queen Caroline sent the church a silver Communion service with embroidered altar cloths. The size of the building was fixed from the beginning at thirty-four by fifty feet, and it had a steeple and bell. The bell must have sounded strange in a town which previously had paid a man "for beating the drum on ye lorde's Daye." The interior was severely simple and shows the influence of ships' carpentry. The gallery at the rear was added about 1744 to furnish a seating place for slaves.

A succession of ministers followed, each of them leaving after a brief stay except James Lyons and Isaac Browne. From 1767 until 1814 the church was served by various missionaries, circuit-riders and at least one lay-reader. It is doubtful that during this time Caroline Church was regularly in charge of any minister resident in Setauket.

During the "Battle of Setauket" the Caroline Church was used as a hospital. The church still proudly displays the bullet scars suffered on that hectic day in 1777. An interesting incident involved "Parson" Lyons during the British occupation of Setauket. One warm Sunday while he was preaching to

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the British officers from his high pulpit, which then stood on the north side of the church, he looked through the open windows and saw Hessian soldiers busy stealing potatoes from his garden. He immediately stopped his sermon and said, "Here am I preaching the blessed Gospel and there are your d----d Redcoats in my garden stealing my potatoes."

In the post-Revolutionary period the church had a difficult time since many of its members had been loyalist in sympathy, as was true in the Anglican Church throughout the colonies. Thus many members left the community during or immediately after the war, and those remaining were hard pressed to repair the building and get the parish on its feet once again. In this they were assisted by Trinity Church of New York. It was not until 1814 that real stability and prosperity came to the church. The Reverend Mr. Charles Seabury, son of the first American bishop, was responsible in large part for this change.

As the years passed various changes and additions were made until the building scarcely resembled the early eighteenth century construction. In 1937, however, the colonial appearance of the church was restored through the generosity of the Melville family. The church was re-dedicated at that time, and it stands today one of the best examples of early colonial church architecture to be found anywhere in the country.

It is the oldest Episcopal edifice on Long Island.

Methodist preaching began in Setauket as early as 1834, but it was not until after the sweeping revival of 1842 that the Methodist Society was organized. Thus in 1843 the first Methodist Chapel was erected, and on the same site the present, larger church was built in 1870. By 1886 the church had grown to such proportions that it became a station by itself (consecutively it had been a part of the Smithtown, Port Jefferson, and St. James Circuits), and in 1894 it was taken into the Brooklyn North District. Through its Woman's Society of Christian Service, the Epworth League, Sunday School, and other church organizations, the Methodist Church has been of expanding importance in community life for more than one hundred years.

In the early part of the 19th century the scattered Catholics on Long Island were without formal organization, and it was not until 1835 that a priest was assigned to Suffolk and Nassau counties. In 1866 the Parish of St. Joseph, at Kings Park, was established and the territory embracing Setauket was included. The mission of St. James was established at Setauket in 1887, and the first mass was celebrated that year. In 1888 the present church was erected. From 1903 until 1949 the Setauket church was a part of the Infant Jesus parish of Port Jefferson, but in the latter year the mission of St. James was canonically erected as a parish, with the Reverend Stephen F. McGrail as the first pastor.

The Bethel African Methodist Episcopal Church of Setauket was organized some one hundred and seven years ago on a site lying south of Quaker Path on Christian Avenue. The present site was purchased in 1874 (Christian Avenue and Locust Street), and a new building was constructed at that time. After fire had destroyed the church the present structure was erected in 1909. The Bethel A. M. E. Church has for more than a century occupied an important religious and social place in the lives of the Negroes living in Setauket.

The last religious organization to be established was the North Shore Jewish Center, founded in 1890 under the name "Aqudas Achem." The first president of the congregation, which numbered about one hundred and fifty during the early years, was Mr. Elias Golden. Until the burning of the rubber factory, a leading industry in Setauket at the time, the church prospered. After that, however, the congregation dwindled in numbers to a point where services were discontinued in 1914. Except for a brief period in 1917-1919 services were not resumed until 1947. It was at that time that the name "North Shore Jewish Center" was adopted. The entire community

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aided in the renovation and repair of the building. Mr. Samuel Golden became president of the re-organized church, and scores of people from Setauket and nearby communities attended the dedication in 1948. The original seven or eight who re-organized the church have grown to a congregation

of sixty-five, and the growth continues each year.

Paralleling the growth of the early church in Brookhaven was the desire to make schooling available to the young people of the community. The first attempts to establish schools on Long Island were patterned after New England. Initially the teaching was done by schoolmasters who were hired by a group of parents to come to the town for that purpose. The teacher usually received a tuition fee from each pupil and rotated his boarding place in the homes of those who had employed him. Provisions for boarding and fees were included frequently in the terms of the contract.¹⁹

Available records indicate that the schoolmaster was highly respected in the community, though salaries were low and the physical conditions under which he worked were often trying. In the early years the school was maintained at times in private homes, sometimes in the town meeting house, and, as the years passed, in a schoolhouse constructed for that purpose. These buildings provided only the most meager facilities. The schoolhouse was small, with one fireplace, and sometimes a well to provide water. The furniture was crude, hewn from the forest, and neither the furniture nor the building was finished. The desks, made of rough boards, were built like a shelf in a continuous row along the walls and the seats were long boards (often a split log with the flat side up) over which the children climbed before seating themselves.

In such crude surroundings perhaps it was just as well that early schooling was limited to boys. Girls were not formally educated, since it was felt that too much education for women might "wean the daughters from the domestic circle." The education of girls was generally left to the home, where they

were taught such practical arts as butter making, weaving, spinning, and cooking. This situation prevailed for much of the colonial period, though by the second half of the eighteenth century private boarding schools for young ladies were beginning to appear.

The program of studies pursued in these early schools was in many ways even more limited than the buildings in which the children sat through the long, tedious hours. Principally the teacher was required to maintain perfect order and to examine the children on what they had been able to memorize in the areas of reading, writing and "casting numbers." The first requirement was relatively easy to meet since both the parent and the schoolmaster readily accepted the axiom that "to spare the rod is to spoil the child." Therefore the fear of corporal punishment was the accepted stimulus for learning. Despite all fears, however, even in the colonial period boys would be boys on occasion, as the following anecdote illustrates. This incident took place when the Setauket school stood on the spot now occupied by the sheds of the Caroline Church. There was one cold frosty morning when the schoolmaster, upon lighting the stove, soon found the room so dense with smoke that the class had to be dismissed. Having cleaned out the stove and the pipe that ran across the room, he tried again, but with no better results. So he procured a ladder and climbed to the roof, to the evident amusement of some of the older boys on the ground. When from the chimney he pulled a large batch of wet seaweed, one of the boys remarked, "That must have been a very high tide, mister, to land that seaweed up there." Naturally the schoolmaster was furious, but the culprits remained anonymous.

The birches may have been plentiful but books and other supplies were not. Since there were few books available, the Bible was widely used as the textbook in reading, writing and spelling. Oftentimes it was the only book available, with but one copy at that. Sums in arithmetic were dictated to the pupils

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or placed on slates by the teacher. Books remained scarce until the middle of the nineteenth century though a few readers with woodcut illustrations appeared from time to time to supplement the Bible. The first of these was the *Horn Book*, and, like portions of the Bible, extra copies were made by the teacher so that all could have access to the materials. The *New England Primer* appeared about 1800 and for a time was the book most used. This *Primer*, as was the case with most books appearing before 1900, was composed of stories which pointed up a moral. Shortly after the turn of the 19th century the *American Reader* was published by Herman Daggett of Brookhaven. This publication was widely used but never gained the circulation of the earlier books.

The first regular schoolmaster mentioned in the Town Records was Robert Rider in 1678, somewhat more than two decades after the founding of the town. Rider was given a nome lot and a salary of thirty pounds a year. This was to be paid by the parents of the children attending and was to pe payable in pork, wheat, Indian corn, and a load of firewood for each pupil. Much this same arrangement was followed until after 1800. Frequently the town paid a portion of the teacher's salary, but the larger part of his pay came from the parents. Usually the schoolmaster was held responsible for any damage done by pupils, and often the contract stipulated that he would maintain and clean the school room. In 1682 when the Records indicate that the first schoolhouse was built, the teacher's salary was to be twelve shillings for each pupil, baid by the parents, but it was specifically stipulated that he keep the fence around the property in repair.

Until long after the Revolution little change occurred in the type of school provided or in the curriculum offered. In 1797 the salary had risen to ninety pounds a year, plus the isual provision for firewood to be furnished by the pupils. By 1818, in addition to reading, writing, and arithmetic, grammar was added in the contract entered into by David DeForest.

The trustees in 1797, William Jayne, Austin Roe, and James Smith, were careful to spell out all the terms of the agreement as was the custom, even to the number of children each family was likely to provide. If the number of pupils originally mentioned actually attended, there was a total of eleven, representing five families.

In 1718 a form of semi-public education was revived in Setauket by the building of a town-owned school at a cost of about thirty-six pounds, and for many years this was the only school maintained on the north side of the Town of Brookhaven. Later a school was built on the northwest corner of the Setauket Green, a site now occupied by the sheds of the Caroline Church. In the late 1860's it was sold to Isaac Smith, who moved it and remodeled it into a tenant house, thereby destroying much of its original likeness. It now stands near the Setauket pond across the road from the old Smith house. A one-story, one-room schoolhouse, a little larger than the old one, was immediately built upon a plot in the center of the Green. The roof was raised later and a second room added. This building was eventually sold and moved a few rods to the west of the Methodist Church, where it now stands.

Around the end of the 18th century the first attempts were made to give some over-all direction to the development and management of the schools. In 1796 the first school commission for the Town of Brookhaven was elected. While the first commission had little power, it nevertheless paved the way for further developments. Thus in 1813 the division of the town into school districts was accomplished.

By this time a school had been built in South Setauket, and an early school building still stands on the corner of Sheep Pasture Road and Pond Path across from St. George's Golf Club. An early school also was built in East Setauket on the west side of the road leading to the station. This was bought by William Smith and made into a tenant house. It is no longer standing. A later consolidation of two school districts



Setauket School on the Village Green.



East Setauket School on Corner of Main Street and Coach Road.

resulted in the building of a three-room schoolhouse on the corner of Coach Road and Main Street in East Setauket. This has now been converted into a garage.

By the middle of the 19th century the foundation had been laid on which the modern school system was to be based.

Until after the Revolution Setauket continued to be the only place of any importance in the Town of Brookhaven. Gradually roads were built, and most of the roads used at the present time were already in existence. Thus the village was gradually drawing away from the isolation which had been characteristic during the first century of its existence. It is true that the major preoccupation of the people was still centered upon the routine details of everyday living; nevertheless there was present an increasing interest in the world beyond the borders of the town, a new concern for ideas and events outside the business of daily living. The years immediately ahead were exciting ones for the village and the people who lived there.

CHAPTER 2

The Middle Years

PART ONE

In the two decades preceding the Revolution the colonies were absorbed in two great struggles: the rivalry between England and France for control of the North American continent which culminated in the triumph of Britain in the French and Indian War, and the strife between the mother country and the colonies which led eventually to the Revolution. Though at first glance there might appear to be a lack of interest on the part of Setauket in the relatively remote struggle between the British and French, investigation reveals that this was not the case. Setauket's sons fought creditably in the war, and much of her commerce was diverted to the provisioning of the British army in New York and New England.

In the period between the wars, when the first stirrings of revolution were felt in Massachusetts and Virginia, the people of Brookhaven for a time responded slowly. This lack of an early, positive reaction to the rising tide of revolution may be attributed, in part at least, to its remoteness from the centers of agitation. The conflict did not arouse great excitement at Setauket until the eve of hostilities. Many of the policies of George III, which stirred the other colonies deeply, did not fall as heavily upon eastern Long Island. In Setauket, as in

most of the colonies, there was a sincere feeling of loyalty to the King, if not to his ministers. Until after the war had actually begun, no doubt a majority of the residents of Setauket shared this sentiment. The distance separating Setauket from the events transpiring in Boston and Williamsburg was a leavening agent which caused the people of Brookhaven to move with deliberation.

The isolation of Setauket, which was equally true of other American settlements at some distance from the centers of population, is illustrated by its irregular mail and transportation services. A Scotsman named Dunbar was the first mail carrier to attempt more or less regular service for Setauket and points between that settlement and New York City. In the vears preceding and during the Revolution Dunbar started from New York and followed the north shore to Setauket where he crossed to Patchogue and back along the south shore to the city. This was a business venture for the carrier and he operated on no regular schedule. The Islanders could expect Dunbar every two weeks or so, depending upon the number of friends he met along the way, the kind and amount of news he had to dispense, the amount of mail to be delivered, and upon the vagaries of the loquacious Scotsman's disposition. There were no post offices, of course, and the carrier collected the postage on delivery provided he could locate the person to whom the mail was addressed; if not, the letters could always be left at a store or tavern, in which case the owner collected the postage and held it pending the arrival of the carrier on a later trip. Obviously this kind of mail service was erratic at best and left the people almost without news of the outside world for long periods. Actually it was not until after 1800 that a dependable mail service was established throughout Long Island. The new government made a sincere attempt in 1795 to extend this service. The postoffice at Sag Harbor was established at that time, and a route was mapped from New York.

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The mail was carried by stage coach, and the tavern proprietor vas usually the postmaster. Mail along the route was left under tones or in boxes. Many difficulties had to be overcome, but inally the Island was linked regularly with the remainder of

he country.

Travel was difficult and often hazardous. The mode of travel vas by foot, on horseback, by carriage or stage coach, or by ne of the sloops that plied between the city and the landings long the north shore. In 1772 a regular stage coach line was perating over the one hundred and twenty miles between Brooklyn and Sag Harbor. The once-a-week service went rom Brooklyn Ferry to Samuel Nicholl's place on Hempstead lains where the passengers spent the night. On the second day he stage proceeded to Smithtown and thence to Benjamin Iaven's at St. George's Manor, where an overnight stop was nade. On the third day the passengers finally arrived at Sag Iarbor. And all for eighteen shillings! Though this line did ot touch Setauket, it was often used by Setauket travelers.

By water the journey to the east end of the Island also took hree days and was little if any better than the harrowing stage ide. One passenger, in writing of a trip to Shelter Island, said hat "We had to sleep two nights on the sloop and wash in a in basin, and the water felt gritty." Much these same conditions, except for improved roads, continued until the middle of

he nineteenth century.

The people of Brookhaven went about the business of estabshing and developing a workable town government in a ighly efficient manner. As mentioned earlier, the first settlers rganized their government around the general pattern estabshed in New England. Experience and their religious faith ad taught them that this system was well-suited for a small ommunity of independent people in a new country.¹

The town meeting was the instrument through which the eople, by direct vote, expressed their will. They were their wn legislators, executives, and magistrates. Thus Brookhaven's

town meetings, in common with those of New England, provide a good example of what has been called the nearest approach to a pure form of democracy that the world has experienced since the time of ancient Greece. Based on the theory of complete unity of church and state, it was quite natural that the meeting house constructed in 1671 should be used as a school, court, and church, as well as for the town meeting.

Every man was required to be present at the town meeting, and he had to know and obey its laws. The first such meeting of record in Setauket was held August 1, 1657. All matters of great and small importance, from the running of races on the streets to the control of property, were discussed and regulated by the town meeting. Thus in 1659 the *Records* reveal the town concerning itself with the granting of lots to new residents, regulations concerning hogs running loose, and the division of the men into squads for the purpose of building fences.

On other occasions the town fathers were preoccupied with the preservation of morals as they saw them. About 1674 it was decreed that young people were not to abuse the Lord's day by running races or engaging in talk about vain things. It was also recorded that young men and women were out of their homes late at night; therefore it was ordered that they be in after nine o'clock. But it was not only the youth that needed regulation. It was duly noted that God had been dishonored by certain men who had been spending an undue amount of time tippling and drinking in ordinary and private houses. This too was frowned upon, and penalties ensued. Harsh though they might be on occasion, however, the town fathers displayed a sense of humor, even in certain official actions. Their rule that latecomers to meetings of the board of trustees must forfeit a pint of rum was not repealed until the 1920's, under the spur of Prohibition.

During the early years there was very little actual govern-

ment, except that exerted directly by the town meeting. There were no executive or judicial officers; hence the expenses of government were low.

After Setauket joined the Connecticut colony in 1661, the first magistrates, Richard Woodhull and Thomas Pearce, were appointed. It is notable that town meetings increased in frequency at this point, and this demand upon the time of all the people led to the appointment of additional officials in 1662. Henceforth many of the functions formerly exercised by the people in town meeting were delegated to a constable and three townsmen, acting as a committee. A bit later a fourth was added, all were given the power of magistrates, and the result was the first Town Board of Brookhaven.

This happy period of independent existence was terminated in 1664 when the English acquired New York and all of Long Island. Richard Nicolls, the first governor, made it clear that the people must secure a new patent confirming the ownership of lands and establishing allegiance to England and the Province of New York. The Nicolls Patent, dated March 7, 1666, established the boundaries and designated the name of the Town as Brookhaven instead of Setauket. The Duke of York also relinquished the title to all town lands which he had acquired in 1664.

The towns were required to accept the Duke's Laws, promulgated by the English governor shortly after the transfer of Setauket to New York, and these laws superseded all ordinances previously in effect. Each town was directed to elect annually in town meeting one constable and four overseers. The overseers levied taxes and assessed property, while the constable presided at meetings of that body and enforced its orders. Briefly, the overseers regulated details of town government not provided for in the orders of the governor or by the law of the province. In addition, they acted as a court in civil actions not exceeding five pounds. The justice of the peace, however, was appointed by the governor. In effect, the town

government was stripped of its power, except in certain local matters, and all top-level governmental functions were placed in the hands of provincial officials.

The towns were now organized into political divisions. The name of the whole group on Long Island, including West-chester and Staten Island, was called Yorkshire. The shire was further subdivided into three parts called "ridings," and Brookhaven became a part of the East Riding. The ridings were established chiefly for the accommodation of the court and the convenience of apportioning taxes.

The Long Islanders were unhappy with the Duke's Laws and clamored for reform. Bowing to popular demand Governor Thomas Dongan called an assembly of the people's representatives in 1683. At this session a bill of rights was adopted and many unpopular laws repealed. The ridings disappeared and the counties of Kings, Queens, and Suffolk were organized on November 1st of that year.

In 1686 the towns were obliged to buy patents from Governor Dongan, and Brookhaven had to pay the equivalent of one hundred and twelve pounds in whale oil, cows, and calves. This Patent established many town offices that are in existence today. It provided for the election of seven trustees annually, and of these the first man chosen was to be the president. This board became the governing body of the town with more power than local officials had exercised previously. The Dongan Patent also required the election of a clerk, a constable, and two assessors each year. The first town elections were held in May, 1688.

In the Patent, the trustees were declared to be the trustees of the freeholders as well as the trustees of the commonalty of the town, and they are still so titled. "Freeholder" and "commonalty" are old English law terms. "Freeholder" refers to "one who owns an estate in fee-simple, fee-tail, or for life," while "commonalty" means "all classes and conditions of people below the rank of nobility." As trustees of both classes of

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people, they were given full control over all common lands and waters in the town, a power which the trustees still hold in modified form. They were also given control over fishing and nunting, the power to levy and to spend town monies, in fact this body was given the power to pass all such acts as were necessary so long as they did not conflict with the laws of Engand and the province.

The trustees were declared by the Dongan Patent to have succession forever, and, though several attempts have been nade to abolish them, their successors are still in office. The Patent gave to the trustees many of the prerogatives of the town meeting; nevertheless this instrument continued for more than two centuries thereafter as the mode of election and it was often instrumental in influencing the actions of the rustees.

Justices of the peace were first appointed by the colonial governors and, after the Revolution, by the state government. In 1827 they became elective offices. Four were allotted to Brookhaven; in 1854 this number was increased to the present eight. The justices served only as magistrates and had little or nothing to do with other town affairs until the latter part of the 19th century, when their town duties were somewhat increased. The office of the supervisor had been established at the ime the counties were formed in 1683. Today the Town Board, composed of the supervisor, the eight justices, and the lerk, conduct all the business of the town with the exception of the management of public lands, which is still conducted by the trustees.

No provisions were made for additional town offices, but at n early date others appeared on the ballot. The first road comnissioners and collector were on the election lists in May, 688. The offices of two fence viewers were created in 1696. As the name implies, the fence viewer inspected fences to see hat they were kept in good condition and, like the assessor of today, assessed damage inflicted on livestock.

Setauket was the only place of any size or importance in Brookhaven until after the Revolution and was the seat of town government until 1789. For more than a century thereafter, the meetings were held at various points in the center of the town, usually at the residence of the town clerk. In 1901 the town clerk rented an office in Patchogue, and the seat of government has since been located there.

As the events in Boston and Virginia raced to an inevitable crisis in those last trying years before the Revolution, the people of Setauket lived their lives much as they always had. They had learned to appeal their political grievances to the governor, and usually they accepted his decisions as the rightful authority in the province. It is true that certain taxes levied by Parliament were paid by the people of Setauket. Still, some taxes had always been paid, and they could see little difference between the new and the old. There were no English troops quartered in Setauket; perhaps this very absence of the forceful side of the British tax enforcement policy accounts in part for the fact that the emotional reaction of the Bostonians did not reach the area, until the opening of hostilities.

On one point, at least, the villages on Long Island's north shore were in agreement with New England. They felt that British trade restrictions were unjust; widespread smuggling was the result. Actually smuggling was not disapproved by the average citizen. While it was outside the laws governing trade, those laws were looked upon as unfair and discriminatory and therefore not to be obeyed when they could be gotten around. The West Indies offered great profit for the farmer, merchant, and ship owner; yet the mother country forbade direct trade with the Islands owned by the French and the Dutch. Neither could they trade directly with Europe and Asia. Equally unfair, the colonists felt, was the designation of New York as the port of entry for all the trade of the region. This necessitated an extra haul, involving shipping charges and taxes, as well as a smaller profit. The result was the development of

smuggling to a point where many of the fortunes of Long Island and New England resulted. Under cover of darkness boats slipped into the north shore ports laden with Madeira wine, molasses, rum, sugar, cocoa, and Spanish gold coins; on the outward voyage they were loaded with whale oil, tallow, beef, pork, fish, barrel staves, and grain. In the area north of Virginia, the north shore of Long Island offered the best opportunities for this traffic. Setauket, Oyster Bay, and Musketo Cove, with their excellent, secluded harbors, provided good bases for the business.

A few steps were taken prior to the opening of hostilities which indicated that many of the residents favored the American cause. The Second Continental Congress was planned for May 10, 1775 and New York, in making preparations for this meeting, called upon the counties to send delegates to a Provincial Convention. This Convention, in turn, would elect the representatives to the Congress. In answer to this call, Suffolk County elected its members on May 6, 1775, among them Colonel William Floyd of Mastic. The Convention was to meet on April 20 to make its choices.

In the meantime New York was making plans for its first Provincial Congress, and it was from the membership of this group that the delegates to the Second Continental Congress were chosen. The Provincial Congress met for the first time on May 22, 1775 and Selah Strong was there from Setauket. In ensuing years there were four of these New York Congresses. Nathaniel Woodhull of Mastic ² had the honor of being a member of all of them, and Selah Strong ³ of the first three. Woodhull served as a Governor of the second and fourth sessions.

It was at this point that those in Setauket who were loyal to the American cause decided that the time had come to take a positive stand. Shortly a "Committee of Brookhaven, Manor of St. George, and Patentship of Moriches" drew up a set of resolutions which followed much the same pattern as those previously written by the First Continental Congress.⁴ King George III was acknowledged as "rightful lord and sovereign," and a list of grievances against Parliament followed. Perhaps the most significant act of this group was the establishment of an executive committee of sixteen members which was to act for the town on political matters. Called the Committee on Observation, five of the members were from Setauket: John Woodhull, Nathaniel Roe, Jr., John Woodhull, Jr., Noah Hallock, and William Brewster. John Woodhull served as the first chairman.

Despite these activities and the fact that Brookhaven was slowly aligning itself with the American side, the majority of the people were very likely still loyal to the King. A number of prominent Setauket residents had been openly Tory from the beginning, among them Dr. George Muirson, Benjamin Floyd, Andrew Seton, Dr. Gilbert Smith, and the Reverend James Lyon of the Caroline Church. Of the seven town trustees in 1775-1776, only Elijah Davis, Nathan Rose, and Selah Strong were active patriots.

In 1776 a Committee of Safety was elected by the town for the purpose of caring for "public concerns" and to police the territory. From this group seven men, among them Samuel Thompson and Lieutenant Abraham Woodhull of Setauket, were designated to be present at the meetings of the Suffolk County committee. To this revolutionary body fell the task of handling matters pertaining to the war as they affected Brookhaven.⁵

One of the difficulties attending the efforts of the Patriots was that of identifying friend and foe. Many on both sides were known, of course, but there remained large numbers who were doubtful. This led to friction within the community which continued for much of the war. It is said that the Loyalists adopted the custom of painting a black ring around their chimneys so that the Redcoats would know their sympathies lay with the King. This may have been an honest declaration

of sympathy for some, while for others it may have been a subterfuge in occupied territory. Families were divided, with cousins, uncles and nephews, brothers, fathers and sons, as in the family of Dr. George Muirson, and even husband and wife on occasion often finding themselves on opposite sides. Nathaniel Ruggles, an active patriot, was married to Nancy Miller, whose brother was a Tory officer. The bitterness thus engendered did not end with the war, for in his will Ruggles pronounced his wife and her relatives his "most bitter enemies." General William Floyd signed the Declaration of Independence, while his cousin, Colonel Richard Floyd, joined the Tories. In fact most families could point to near or distant relatives who were serving on opposite sides.

In 1776 the Suffolk County militia formed its first regiment of Minute Men, commanded by Colonel Josiah Smith, and Captains Samuel L'Hommedieu and Selah Strong. Lieutenant Caleb Brewster and Privates James, John, and Nathan Woodhull also served with the unit. The census of July, 1776, as recorded by Justus Roe of Setauket for all of the Town of Brookhaven, lists 424 white men between the ages of sixteen and fifty. Roe estimated that fifty of this number were known Tories and that of the remainder at least two hundred and eighty were physically able to perform military duty.⁶

In the early stages of the war Brookhaven raised three regular companies and later others were added. Almost all those eligible served locally or in one of the Continental armies at some time. This area furnished more commissioned officers than any other town on Long Island. Those holding commands from Setauket were Caleb Brewster, Austin Roe, Daniel Roe, Selah Strong, Samuel Thompson, Abraham Woodhull, and Benjamin Tallmadge. Two general officers were furnished by Mastic, General William Floyd and Brigadier General Nathaniel Woodhull. The latter was killed during the Battles of Long Island, fought in 1776.

Though its sons were fighting in the Continental army, the

war had not come directly to Setauket when all of Long Island fell to the British. For the seven remaining years of the war the Island was occupied territory, with enemy troops scattered its entire length. Setauket became a garrison town. The British converted the Presbyterian Church into a fort, and stationed more than two hundred and fifty troops there. Many of these were quartered in private homes in the village. The Redcoats were probably Queens County militia, commanded by Colonel Richard Hewlett. The fort mounted four swivel guns, and breastworks were raised, partly constructed with stones from the church cemetery.

Most of the fighting in the Setauket area was in the nature of lightning raids, staged by whaleboatmen and guerilla bands, though an attempt to capture the British fort at Setauket was made in 1777. In August of that year Colonel Abraham Parsons, chief of the whaleboat privateers, acting on orders from General Israel Putnam, crossed from Fairfield, Connecticut, with a force of five hundred. His object was to dislodge the

enemy and to destroy military stores.

Landing at Crane's Neck before dawn, Parsons proceeded immediately to place his men in position before the British fortifications and demanded surrender. Colonel Hewlett refused, and firing began at once. The Patriots had muskets with which to attack the fort, and a brass six-pounder, which was planted on a rock in full view of the church, about three or four hundred yards distant. The fighting mounted in intensity for three or four hours until the report reached Colonel Parsons that a British fleet was approaching. He then broke off the attack and withdrew his troops across the Sound. Among those serving with Colonel Parsons that day were Caleb Brewster, famous as a member of the Setauket spy team, and Zachariah Greene, the "Fighting Parson."

On November 22, 1780 there occurred a minor but brilliantly executed engagement that stands as an everlasting monument to one of Setauket's most illustrious Revolutionary

sons, Major (later Colonel) Benjamin Tallmadge. In the autumn of that year the Tories took possession of the home of General John Smith of Mastic. After turning it into a stockade, they renamed it Fort St. George and used it as a base for gathering wood for the British army in New York City.

Major Tallmadge was anxious to destroy the position, but General Washington was reluctant, considering the expedition too risky. When Washington learned of a large store of hay which the British had stored at Coram, however, Tallmadge was told that he might lead a force to the Island for the purpose of destroying the British stores; furthermore, if the risk did not prove too great, he might also attack Fort St. George. This was all the permission the young officer needed.

First Tallmadge crossed the Sound in disguise, examined the fortification, then returned to his troops. On November 21 he recrossed the Sound, this time with eighty men in eight whaleboats, and landed at Old Man's, now Mt. Sinai Harbor. Because of rain they remained there for one day, then marched the twenty miles to Fort St. George during the night. Early the next day the fort was assaulted from three sides. So well did Tallmadge plan that all three attacking parties reached the fort at the same time. In spite of stockades and cannon, and an abattis of pointed stakes, the fortification was carried in ten minutes. Then the guns of the fort were trained on the British supply ships in the harbor, forcing their surrender. The Patriot watchword that morning was "Washington and Glory." 9

After dispatching his fifty-four prisoners across the Island under guard, Tallmadge, with the remainder of his force, descended on Coram and burned the British hay. He then returned to Mt. Sinai and embarked for Fairfield, where he arrived at eleven that night without the loss of a man. General Washington's letter of congratulation was a fitting climax to this brilliant exploit. In the march were three other Setauket men who should be noted: Captain Caleb Brewster, Captain

Benajah Strong, and Heathcote Muirson, son of the famous Tory, Dr. George Muirson.¹⁰

Numerous raids by whaleboatmen were made along the north shore. The first, and one of the biggest of these raids, occurred in November, 1776 when three to four hundred men crossed in whaleboats and fought a sharp skirmish with Howe's troops in Setauket. A number were wounded on both sides, twenty-three English prisoners were taken, and seventy-five muskets seized. From this time until December 17, 1782, the date Caleb Brewster fought the last whaleboat engagement of the war and seven days after the preliminary treaty of peace was signed, the British in the Sound and on Long Island were given little rest. Their marauding, hit-and-run tactics, their bold disdain for overwhelming odds, and the shrewd leadership displayed by Brewster and others, made them a force to be reckoned with.

The whaleboatmen were Patriots residing in Connecticut, though many of them were refugees who had left Long Island at the beginning of the British occupation. They were commissioned by Connecticut and New York governors to cruise in the Sound against British ships, or any vessels supplying the British armies. They were to destroy stores and harry British forces on land as well. Their boats were long and slender, some measuring as much as thirty-two feet, sharp pointed at both ends, and driven by from eight to twenty oars. They were light and could be carried on men's shoulders, to be hidden during the day or to be re-launched in the South Bay. Their pursuers had little chance to overtake such maneuverable craft. They were always on the lookout, and in a calm would dash out of their hiding places, board and capture market boats, and take them into a Connecticut port. Even in British convoys the straggler was often cut off and captured. One of the favorite tricks of the whaleboatmen was to stage a raid on the Island, strike terror to the neighborhood, destroy British stores, and then make off with the valuables and the persons of distin-

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guished Tory leaders. These Loyalists were held as hostages and later exchanged for Whig prisoners. Thus the *New York Gazette*, on July 17, 1780 reported the following incident:

We hear from Setauket that last Friday night a party of rebels surrounded the dwelling house of Doctor Punderson, took him prisoner, and carried him to Connecticut; and on that night the same party took Mr. William Jayne, Jun. The rebels told Mrs. Punderson that they had taken the doctor to exchange for John Smith, and Mr. Jayne for William Phillips...

Operating as the whaleboatmen did, under general commissions from the governor, or in many cases without any authorization, it was inevitable that this type of warfare would degenerate at times into robbery and pillage. It provided an opportunity for the unscrupulous leader to profit. Whig and Tory alike suffered from roaming bands that engaged in outright thievery. Again the *New York Gazette* (February 16, 1778) described the activities of one such group.

At 2 o'clock last Thursday morning, a party of twelve rebels seized at Coram in Suffolk County, two wagons loaded with dry goods, the property of Obediah Wright of Southampton. These marauders had been several days on the island, visited most parts, and committed many robberies, especially at the house of Colonel Floyd, Setauket, which they robbed of goods and cash to a considerable amount, also the communion plate presented by Queene Anne to Caroline Church, Setauket; and took some property of Mr. Dunbar, [the mail carrier] who rides down the island occasionally and happened to lodge in the house [Col. Floyd's] that night.

Thus one additional burden was added to the many already borne by the residents of Brookhaven during the long occupation. The continual friction between Whig and Tory, and the petty round of indignities they were both forced to suffer, made for a most unpleasant existence. The Tories suffered from the whaleboatmen and the Patriots from the "Cowboys," a name applied to the Tory bands who drove off livestock for

the army.

Actually the Islanders had little they could call their own. Their livestock, their produce, their equipment, even their homes and their personal services might be requisitioned by the army at any moment. Sometimes they were paid for, but oftentimes they were not. The farmer could not dispose of any of his grain, hay, or straw except with the permission of the army, and often these were destroyed by marauders while still in storage. Technically all residents who remained after the start of the British occupation in 1776 were Loyalist; most of them, rather than leave their homes and property behind as many did, signed a pledge of loyalty to the King. Nevertheless they were treated much as the occupants of enemy territory when it is overrun by a conquering army. Still the farmer had to live and thousands of Long Islanders, including many in Brookhaven, turned their efforts toward supplying the only market available to them: the British army in New York City. This traffic in turn led to the counter-measures used by the whaleboatmen.

One of the best kept and most closely guarded secrets of the American Revolution was the nature and extent of the espionage system working in behalf of the Patriot cause. Obviously General Washington had his sources of information. He knew too much about the plans and movements of the enemy. But what these sources were and how the system was organized long remained a mystery. The story can now be told, largely because of the research of Mr. Morton Pennypacker of East Hampton, New York.¹¹

Setauket furnishes us with the key to the mystery. It was from this village that the first organized espionage ring operated, and all of the main figures in the spy team, with one exception, were Setauket people. After the execution of

Nathan Hale it became apparent that a better system for spying on the enemies' activities must be devised. The details of the origin of the American spy system are vague, but about 1778 Benjamin Tallmadge emerged as the head of this organization, responsible to Company the live of the system.

ization, responsible to General Washington.

Tallmadge, a major in the Continental Army, was born in Setauket, February 25, 1754, the son of the local Presbyterian minister. Since he knew the people of Setauket well it was natural that he turn to them for help. The team he assembled was an ill-assorted group, but as events proved they were equal to the assignment. First there was Tallmadge himself—a well-proportioned youth, former Yale Student, school teacher, would-be law student and a devout Patriot. Only 24 years of age in 1777, this was the young man who organized and ran the first as well as one of the most successful espionage teams ever to function in behalf of the American Army. For five or more years he and the men chosen by him operated under the very noses of the British armies in New York City and on Long Island. And in all that time not a single major figure was lost.

If his choice of aides seems queer, it must be admitted that history has vindicated his judgment. A Quaker, a Setauket tavern-keeper, a farmer, and an ex-whaler were the links in the chain of information flowing from New York City to

Tallmadge and back to Washington.

The ring functioned smoothly and efficiently. News of British movements and plans was gathered in New York City, headquarters of the British generals. It was then taken by courier to Setauket and turned over to a middleman who in turn passed it to another who carried it across the Sound to Connecticut where Tallmadge maintained his headquarters. From that point it was passed to Washington wherever he might be.

On the New York City end Robert Townsend was the chief figure. Townsend, a native of Oyster Bay, began his op-

erations when he entered the city in 1777 or 1778. For the next five years he posed successfully as a young Tory merchant

eager for quick profit.

Profiteers were numerous in those war years and a partner-ship with one of this group, Mr. James Rivington, provided the right setting for Townsend's spy activities. Near Peck's Slip the partners opened a coffee house and a general merchandise store. Rivington worked hard to accumulate a fortune and probably never suspected the real purpose for which Townsend had come to the city. Hence Townsend, well-educated and personable, within a short time was widely acquainted in British circles. Rivington also operated a newspaper called *Rivington's Gazette*. Townsend served as a reporter on this paper, and this served further to mask his spy activities. Among his friends were Colonel John Simcoe of the Queen's Rangers, Major John André, aide to Generals Howe and Clinton, Governor William Tryon, and a host of others who were useful to him in his quest for information.

The man who carried Townsend's messages from the city was Austin Roe, the Setauket tavern keeper. Disguised as a country merchant going about his normal business, Roe succeeded in slipping unattended in and out of the city. His horsemanship must have been phenomenal, for his skill in escaping detection was little short of miraculous.

A man of great stamina, Roe often rode the 55 miles from Setauket to New York and back again several times a week. All this he did in addition to the operation of his store and tavern in Setauket. It was to this tavern that the British soldiers and officers from the local garrison came. Roe handled them well, and in so doing must have added to the store of information which could be passed along to the Continental army.

The anchor-man in the spy chain was Abraham Woodhull, a 27-year-old farmer and a direct descendant of Richard Woodhull, one of the first Setauket settlers. Woodhull seemed to lack all of the attributes necessary to the successful spy.

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Slight of build, almost an introvert, he was hardly the type who could pry into British secrets. But this he did with great facility, using his Conscience Bay farm as a base for operations. He covered all troop movements from Jamaica to the Eastern tip of Long Island, a distance of some one hundred miles. Because his house was full of British troops, he arranged for Roe to pasture his cows on his land, where Roe could hide the messages from New York. Woodhull then picked them up and extracted all the important information. He in turn passed them to an ex-whaler who carried them across Long Island Sound and delivered them to Major Tallmadge's Connecticut headquarters.

The man who successfully navigated the Sound was Caleb Brewster, a young, brawling, giant of a man and a descendant of the Reverend Nathaniel Brewster, the first minister in Setauket. A man of great energy, Caleb Brewster was seldom quiet for long, and the British were usually the losers. A lieutenant in the army, and a vital member of the spy team, he seemed to thrive on the guerilla warfare so prevalent on Long Island. His job was to carry messages from Woodhull in Setauket to Tallmadge in Fairfield or Norwalk, Connecticut. This he did well, but to lusty Caleb Brewster this was not enough. With his lightly armed whaleboats he captured numerous supply vessels headed for New York and the British army. He attacked British ships of the line and he led his men on raids across Long Island, sometimes forty or fifty miles in a night, burning and wrecking whatever might belong to the British.

One of Brewster's favorite stunts was the capture of British supply sloops, whose cargoes were much needed by the Patriots. On one occasion, while boarding a heavily armed ship, he was seriously wounded. This did not prevent him from securing his prize and returning it to Norwalk. In addition to all this he found time to participate in the "Battle of Setauket," in the capture of Fort St. George, and in many of the other

expeditions on Long Island. Perhaps this activity was just as well, for it served to camouflage the fact that Brewster was

first of all a spy.

It is not known how many women were members of the American spy team but undoubtedly there were many, among them Robert Townsend's wife, who was arrested on suspicion of espionage activities and died on a British prison ship. Townsend's sister, who lived at Oyster Bay, was another.

One of the most fascinating stories concerns Ann Smith Strong (Nancy as she was called in the spy records), wife of Judge Selah Strong who lived on Strong's Neck in Setauket. The British occupation army on Long Island was having much difficulty with American saboteurs and guerillas. Anyone out of uniform who rode about freely was likely to be suspected of unfriendly intentions. For this reason Roe needed a good excuse for his many trips to New York City. Nancy provided many of these excuses by placing extensive orders with him, and as a storekeeper Roe could then ride safely to New York to fill them.

In another way Nancy was even more helpful. Since Caleb Brewster was a well-known figure in Setauket, it was not safe for him to land always at the same spot. Thus he had six landing places. Abraham Woodhull could not always know whether Brewster was in the village, or at which landing place his boat was hidden. How Nancy gained her knowledge of Brewster's movements is still a secret; yet she seems to have known at almost any moment where he could be located, and she communicated this knowledge to Woodhull through the medium of her clothes line. Most petticoats worn by women in those days were red, and if Woodhull saw a black petticoat waving in the wind he knew Brewster was in town. Each of the six landing places had a number and by counting the hand-kerchiefs scattered through the wash he would know where the boat was hidden.

Though Nancy remained unmolested, her husband, Judge

Strong, must have been involved also because he was arrested on one occasion and thrown into one of the worst of the British prison ships. Through some of her Tory relatives, Nancy gained permission to visit her husband and the boatload of food she brought may have saved the life of the Judge and of other prisoners. Later she was able to secure his release, though he had to flee to Connecticut for safety. Nancy's role was no small one and the conditions under which she operated were most trying, but in spite of the difficulties that befell her husband and her anxiety concerning the welfare of her six children, she remained staunchly at her post. For this she should be placed in the forefront of colonial America's great ladies.

The Long Island spy ring functioned effectively, as if the members had been engaged in espionage all of their lives. They kept Washington informed of British plans on a more or less regular basis. Perhaps their activities in two well-known opera-

tions will best serve to illustrate their success.

In 1777 New York State and all of New England shuddered at the approach of General Burgoyne from Canada. At the same time St. Leger was bringing his army down the Mohawk to meet Burgoyne. The purpose of this plan was obvious: the colonies were to be divided and crushed piece by piece. While Burgoyne was advancing, General Washington was outside New York watching the main British army under the command of Lord Howe. The question was: What would Howe do? Would he go up the Hudson to join Burgoyne; would he go to Boston and attack New England from the sea; or would his destination be some other part of the colonies? General Washington had to have the answer to this question before he could plan his opposition.

The answer was supplied by the Setauket spy team. Robert Townsend in New York learned somehow that Howe would move on Philadelphia, his motive being the capture of the American capital and the crushing of the middle colonies. This intelligence was passed to Washington, who decided to move

overland and thus be in position to oppose Howe when he reached Philadelphia. When Howe loaded his ships at New York for the long trip to Delaware Bay, Washington begar the movement of his army. While enroute he lost contact with the British for many days. General Washington must have had supreme faith in the information gathered by his spies. If the information had been incorrect, disaster could have been the result. If Howe had merely sailed out to sea and had returned in a few days, after Washington's army had departed, all of New York State and New England would have been at his mercy. This might have been the end of American resistance But the information was correct; Howe did go to Philadelphia Washington was there to oppose him and, by being there, the middle colonies were saved.

Somewhat later in the war General Benedict Arnold, dissatisfied with his treatment at the hands of the American Congress, decided to turn over the key fort at West Point to the British. The strategic importance of West Point can scarcely be over-emphasized. Control of that post by the British would have meant control of upper New York State and much of New England. The negotiations between the British and General Arnold had almost reached a climax when Robert Town send discovered the plot. This word was passed immediately to Roe who in turn carried it to Setauket, and from there i went to Major Tallmadge in Connecticut. Tallmadge acted fast and none too soon as future events disclosed. The Americans were in time to capture the British spy, Major André and to prevent the surrender of West Point, but not in time to catch Arnold before he made good his escape. Again the course of history had been changed through the activities or Major Tallmadge and his spies.

As the war progressed the techniques and methods used by the spies took on all the glamour and romance of a modern cloak-and-dagger story. In the early months the messages were carried by word of mouth, but as it became obvious that mis-

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akes might be made in this fashion, better methods were leveloped. Codes and disappearing ink were introduced. nvention of this ink, which required a second chemical to bring out the writing, is credited to James Jay, brother of John Jay. All members of the team had aliases or were idenified by numbers in the dispatches. According to the code, Abraham Woodhull was Samuel Culper, or 722. Robert Fownsend was Samuel Culper, Jr., or 723. Caleb Brewster was 725, Benjamin Tallmadge was John Bolton, or 721, and Austin Roe was 724. Even General Washington was identified by the number 711.13

The manner in which the leading members of the spy team scaped detection was incredible, though several people, close o those involved, were evidently suspected. These include the vife of Robert Townsend, and Judge Selah Strong, both preiously mentioned. On one occasion Abraham Woodhull's ather was severely beaten by the British. This, says William stevens in his *Discovering Long Island*, forms the basis for the enth chapter of James Fenimore Cooper's book, *The Spy*. All nembers of the team had many narrow escapes, but, so far as he records show, no leader was ever caught. Thus closes one of the most exciting chapters in the history of American varfare.

At long last the Treaty of Paris brought an end to the seven ears of enemy occupation which had plagued Brookhaven. The immediate reaction was one of relief and jubilation, in etauket and throughout the colonies. The new nation had a voefully weak government, few resources, little prestige broad, and prospects for the future looked dismal indeed.

But for the moment the people could exult in their victory, nd the problems of a return to peace could wait until tolorrow. They paused to celebrate. At Setauket a whole ox vas roasted during an all-day festival. Colonel Benjamin Tall-ladge, the hero of the day, acted as master of ceremonies. It was the great moment the people had been waiting for, and

they made the most of it.

But the problems of peace could not be pushed aside fo long. The Patriots had suffered too long and too much. Bitter ness, especially toward their neighbors who had sided with the enemy, lay deep within them. Before the year had ended special town meeting was called to expel any Loyalist official who were still in office, and to elect Whigs in their places. In August, 1784 the property owned by Loyalists was sold to reliable Patriots. By this time few Tories remained, since their exodus to Nova Scotia and Canada had been prompt and wide spread. The sale of Tory lands somehow lent an air of finality to the departure of this group.

Richard Floyd's land was sold on August 5 to Benjamin Floyd, Benjamin Tallmadge, and Caleb Brewster, and on th same day Tallmadge and Brewster purchased 350 acres be longing to Parker Wickham in Southold. Joseph Brewste purchased 2400 acres, and Dr. George Muirson's land in Ol Field was bought by Mills Phillips. These were but a few o

the many transfers that took place during the year.14

The bitterness stemming from the war gradually abate with the departure of the Tories. But the business of livin continued apace. The Patriots in general returned to thei homes from exile or from the army. Others who had bee diverted from their usual occupations during the struggl turned to normal pursuits. It was notable at this point, how ever, that a rather general shift in the population was occur ring. Up to this time Setauket had been the population cente of Brookhaven; henceforth the center was to be found neare the middle of the Island.

Normal trade was resumed, principally with New Yor City. Scores of boats plied the lanes between the north shor harbors and the city, carrying cordwood, fish, and the procucts of the farmers' toil. Houses were repaired, new ones buil and the church and meeting house restored to normal use. I

brief, within a short time life in Setauket returned pretty much to what it had always been.

The more progressive farmer did well despite the condition of much of the land. In many places scanty crops and thinning meadows told the story of the exhaustive way in which the land had been used. Little was being done by most farmers to restore fertility to the soil. Nevertheless a substantial number, such as Thomas Strong, later president of Long Island's first agricultural society, employed farming methods far in advance of their time. In return for the firewood and hop poles they shipped to the city, street fertilizer and wood ashes were secured and used to replenish the soil. A common undertaking on the part of the more industrious was to drive large herds of sheep and cattle, and sometimes turkeys, overland to the Fly Market in Brooklyn.

Materials and equipment were scarce. When Thomas Strong's house in Mt. Misery (Belle Terre) burned to its solid foundation in 1796, the rebuilding was made difficult because even in Albany his father could not find a sloopload of boards. Finally two thousand planks and some other boards were located a few miles below Albany, at a cost of seventeen pence each.¹⁵

The leading farmers usually occupied some post in the local or state government. One of them was Wreck Master for Suffolk County, a position to which he was appointed by Governor George Clinton. In this capacity he supervised the handling of the personnel and cargo of all ships wrecked along the coast. At the same time other prominent men held responsible posts with the state government.¹⁶ This was the usual case in the leading families, with the time of the men divided between public service and business.

An event of exciting interest occurred in 1790, when President Washington visited Setauket. Washington's object was to survey agricultural and economic conditions on the Island, and to meet his spies there. He chose to spend the night of April 22

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in the home of Captain Austin Roe. In his diary the President described Roe's home as "tolerably decent with obliging people in it." ¹⁷ The Roe Tavern remained in its historic location until the 1930's, when it was moved to Briar Hill. In June of 1791, two other prominent visitors came briefly to Brookhaven. In the course of a visit to the Indians of Long Island for the purpose of recording their language, Thomas Jefferson and James Madison stayed overnight at the home of General William Floyd at Mastic.

PART TWO

THE TURN OF the nineteenth century found Setauket still a small but prosperous community. The people lived simple lives and most of them turned their hands to a variety of occupations. Dr. Samuel Thompson, one of the best known medical practitioners in Brookhaven, was a farmer and could as often be found tilling his land as ministering to his patients. John Denton of East Setauket was a wheelwright, saddler, tooth extractor, farmer, and lawyer. Some account of Denton's transactions, as recorded in his ledger, might be of interest. He sold a plated bridle to Gilbert Floyd in 1809 for one pound, twelve shillings, a bridle with sides for eighteen shillings, and a saddle for five pounds. During the War of 1812 Denton sold to the Reverend Zachariah Greene a pad saddle for twelve shillings. and charged for mending his harness one pound, six shillings. This same man charged a client four pounds, sixteen shillings for drawing up a legal judgment, and his fee for extracting one tooth was two shillings, and for two teeth, three shillings. Another dentist of the early nineteenth century was a former blacksmith, and perhaps he still practiced his original occupation along with dentistry.

There was a cure for most everything, and judging from descriptions of medical practice, the home remedy must have been often quite as effective. Dr. George Muirson, about the time of the Revolution, was the Lloyd family doctor. On one occasion Jupiter, a slave belonging to that family, was suffering from what Dr. Muirson diagnosed as "gouty rumatic disorder." The symptoms were pains in the thighs, knees, and legs, and the Doctor feared they might reach "up to his stomach." Jupiter, on the first day, was to be given a purge in the morning and a bolus at night, and on the second day fourteen ounces of blood were to be taken from his foot. For the next six weeks he was to use a drink made from horseradish roots, bark of elder roots, pine buds or toad sorrel. For the rest of the summer poor Jupiter was put on a "thin, spare diet," was to drink milk whey, and was to abstain from spiritous liquors, meat, salt, pepper, and vinegar. The record is not complete and the effect of the cure upon Jupiter can only be surmised, though it is recorded that he did survive.

The home cure for a swollen eye was to make a poultice from the white of an egg and milk, with a dash of oil of roses. A sore throat could be cured by roasting some "aples very soft, smash them with as much butter as an English walnut, with a spoonfull of mollasas, mix well together. Take it hot and go to bed." To stop bleeding one should take "oak leaves and dry them and make a powder, put into the wound." Even deafness had its cure; it was necessary only to "take a hare and fleece him and rost him and lett the party put some of the fatt that comes from him in his ear and he shall recover his hearing n a short time." Those who might care to wash their heads to estore their hair had only to "take half a pint of sack or white wine, put to it a pint of water, a little rosemeary oyle, the third part of an ounce, take a nice little egg both yolk and white, out in a basin with a good spoonful of honey, bete ye honey and eggs together with ye hands, putting a little of ye wine and water to it so that it may not curdle and wash ye head as not as may be endured and drye ye head after with hot clothes." 18

Life was very real to the early 19th century Setauket resi-

dent, but it could also be fun. The general store, the post office, and the local tavern were favorite gathering places for the menfolk, while their women indulged in more genteel forms of recreation in the home. Amusements were usually of the home-spun variety, with the "apple-paring" a common event in the fall of the year. Dancing was popular and the barn and schoolhouse rang often with the high-pitched tones of the banjo and the fiddle and the laughter of merry-makers. Every fourth of July day-long celebrations were planned and people came from miles around on horseback, by foot, and by carriage. At this celebration in 1809 the day began with the ringing of the bell at the Caroline Church. A bit later Captains James Smith and James Hallock rolled the brass six-pounder from the gun house on the green and the celebration began in earnest. Two casks of powder were provided and the noise was "said to be deafening." Captain John Van Brunt led the militia on parade, and a highlight of the day was an oration delivered by Mr. John Woodhull, followed by a reading of the Declaration of Independence by John R. Satterly. Hundreds of people were present to enjoy the great variety of entertainment provided.

Always of interest was the arrival of a packet in Port Jefferson, Setauket, or Stony Brook harbor. Many of Setauket's sons were captains of their own sloops on the north shore run, and others were captains or sailors on ships engaged in commerce on all the seven seas. These boats and ships formed one of the chief links with the rest of the world, and the arrival of a ship caused great excitement in the community.

The average family was dependent upon its own resources for most of the essentials of daily living. And there was little beyond the essentials, except for the fortunate who could afford to import costly items from New York or from abroad. These were not for the common man however. He was dependent upon his own acres for most of his food, clothing, and shelter. Stores were few and ready-made articles difficult to



Thompson House.



Lake House, 1910, formerly Elderkin Hotel.

acquire. There was usually little actual money; in fact one of the deterrents to commerce was the dearth of specie in circulation. The storekeeper, the itinerant peddler, even the sloop master was forced to accept produce in exchange for his good and services. An interesting personal account of life in the years preceding the Civil War includes this statement: "Out change in those days was made up of big copper cents, shilling and sixpences. The shillings were supposed to be worth twelve and one-half cents, but you never got the half cent.... Where a shilling or a sixpence got very thin someone in authority would scratch a cross on it, then they were only worth five and ten cents.... Soon after the beginning of the Civil War all small change disappeared and we were finally driven to the use of postage stamps for change." 19

Improved roads and more settled conditions brought to the countryside a type of merchant and artisan who became commonplace in the nineteenth century but who has since disappeared. He was the peddler who carried his pack on his back or who pushed a little cart as he trudged along the dusty highway. He might sell almost anything, from pins and needles, to household items, hats and children's books. A few were more ambitious and carried a larger stock on a wagon. In winter the wagons were often replaced by sleighs. The peddler stayed wherever he could find a bed, sometimes in the farmer's barr or in a haystack, but more frequently in a home along his route. Usually he was not unwelcome because he carried news of the people and sights he had encountered along the way and the whole family became his eager listeners.

An equally interesting traveler was the journeyman: the shoemaker, chair mender, tombstone cutter, scissors grinder printer, and many others who went from house to house and hamlet to hamlet. Those who lived in rural Long Island became very dependent upon these craftsmen, and their annua visits were looked forward to each year. Sometimes these workmen would stay with a family for several days because

of the demand for their services. This was especially true of the cobbler or shoemaker. Often the family would prepare for his coming by trading a cow or two or a load of produce for a sufficient amount of tanned leather to make shoes and boots for all. Like the peddler, he was welcomed. Any visitor in the household served to punctuate the monotony of everyday living.

The maturity of the village was noticeable with the beginning of the nineteenth century. Not all the people were as completely concerned with the necessity of establishing homes and wresting a livelihood from the soil as had been true in the colonial period. Some leisure time was available, and, as usually appens when the pioneer period in the development of a community ends, more people had time to devote to literature and the arts. Thus during these years a new pioneer emerged in Setauket, quite as illustrious as his adventurous forebears who had conquered a new land. This time he was found in the world of historical literature, music, and painting.

Still standing in South Setauket is the home of Benjamin F. Thompson, the first great Long Island historian. Perhaps it was symbolic that Thompson began his life almost at the same time he new nation came into being. Born in Setauket on May 15, 1784, the year following the treaty of peace with Britain, he ived to distinguish himself as a writer, a lawyer, and a public servant. After ten years as a doctor in Setauket he turned to aw as a profession. At this point he moved to Hempstead and nost of the latter part of his life was spent at that place. Doctor Thompson's chief claim to lasting fame comes, however, from the history of Long Island which he worked on for nany years. It was published in 1839.20 There have been many nistories and monographs written on Long Island since that ime, but Thompson's history is still one of the basic sources or any student of the early period on the Island. Since few comprehensive histories had been completed prior to his time, Thompson had to pioneer in the area of historical research.

The careful, methodical, and scientific way in which h gathered and compiled his materials was a lasting contribution to the writing of history in America. More than a hundred years later his book is sound and quite readable.

The talent and genius of several members of the Hawkin and Mount families give Setauket and Stony Brook an enviable position in the early nineteenth century world of music an art. The story of Micah Hawkins and his three artist nephews Henry Smith, Shepard Alonzo, and William Sidney Mount is one of illustrious achievement seldom surpassed by the members of one family. It was one family since its members through marriage and circumstance, became inseparable linked. The mother of the three Mount brothers was the daughter of Major Jonas Hawkins of Stony Brook, and Mical Hawkins' brother. When her husband, Thomas S. Mount, Setauket tavern-keeper, died in 1814, she moved her family into her father's home in Stony Brook. The greatest of the Mounts, William Sidney, lived there in what is now called the Hawkins-Mount house for the remainder of his life.

The Mount brothers, in their formative years, were in fluenced by three distinguished men who gave much time to their guidance. First and most influential was Micah Hawkins who was equally well versed in business and in art. A success ful businessman in New York, an accomplished musical per former, a composer of note, and a painter, he kept his eye or his nephews until his death in 1825.21 The name of Mical Hawkins is famous for his comic opera, "The Saw Mill: o The Yankee Trick," the first successful opera to be written by an American and performed in this country. Benjamin F Thompson, the historian, was another who exercised some in fluence on the Mount brothers. As the local doctor in Se tauket, he came to know the boys well and was so impressed with their work that when he published his history in 1830 he made glowing comments about them. The third to contribute substantially to the early training of the Mounts wa

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he Reverend Zachariah Greene, pastor of the Setauket Presbyterian Church. William S. Mount painted the portraits of all three of these men, perhaps partly as an expression of gratitude for the interest they had shown in him and his prothers.

The eldest of the brothers, Henry S. Mount, is the least known and his work is probably least understood. Most of his time was given to his sign painting business in New York, and his oil painting was done in his spare time. Of the eighteen works he exhibited at the National Academy between 1827 and his death in 1841, half of them are still-life, and the renainder deal with landscapes and genre subjects.

The second of the artist brothers was Shepard A. Mount, porn at Setauket in 1804. By contrast with his brothers, porrait painting was his chosen field and within this area he had ew peers in his day. In the years from 1826 to 1860 he exhibited more than one hundred of his works at the National Academy of Design in New York. During his long lifetime (he died in 1880), Mount completed hundreds of portraits, and in this field he excelled even the efforts of his more famous prother, William.²²

The highest acclaim for the family, however, must be reerved for the youngest of the brothers, William Sidney
Mount, who is recognized as one of the greatest in the field
of American genre painting.²³ In his work there is a more
sympathetic understanding of the rural scene than any artist
had displayed up to that time. He chose the American social
scene as his forte and thereby established himself as a rebel
ligainst the accepted standards of his fellow artists. In that
beriod the painting of the commonplace, particularly the
American commonplace, was held unworthy of the artists'
alents. Portrait painting was socially acceptable, and profitlible. Had William S. Mount chosen to devote a major porion of his time to portraiture he could have lived very well
ndeed. Had he followed the traditional pattern and turned

his talent to historical subjects and foreign scenes he would have been more acceptable to his contemporaries. But Moun chose none of this. Instead he elected to live his life as he wanted, among his own people and amidst the rural scenes of the Long Island he loved so well. All this he committed to his canvases, and in so doing he left an unexcelled record of his times. Historians have written much of the "great" mer and events of the period; but just as surely the story of the struggles and pleasures of the "little" men is a vital part of the warp and woof of history. Mount wrote their story or glowing canvases. He caught them at work and at play and in repose. The tattered clothes of the tramp, the barroon scene, the laborer in the field, the Long Island landscape, the hunter, the disarrayed barnyard, and the regal countenance of Commodore Matthew C. Perry were alike worthy subjects for his talented brush.

William S. Mount was born in Setauket on November 26. 1807 and lived there except for a brief period in New York until 1814, when the family moved to the Hawkins' home in Stony Brook. There William spent ten happy years under the watchful eye of his mother and his Uncle Micah Hawkins. In 1824 the family decided that William should begin training for a career and he joined his brother Henry in New York in the study of sign painting. Though he failed to develop any abiding interest in his brother's profession, his sojourn in the city gave him an opportunity to spend much time in the American Academy of Fine Arts and to carefully study the work and method of artist Henry Inman.

After four years in New York, a part of the time studying at the National Academy, Mount returned to Stony Brook to begin his painting career. Little more can be said of the four works he completed in 1828, three portraits and a religious theme, Christ Raising the Daughter of Jairus, than that they served to launch his career. Three years later he began to make real progress, however, with the appearance of his first

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genre painting, *Dancing on the Barn Floor*. The following year, at the age of twenty-five, he was elected to membership in the National Academy.

During his early years Mount painted a great many portraits and during most of the interval from 1830 to 1836 he maintained a studio in New York. In the latter year, however, he returned to Brookhaven to stay. He made steady progress with his genre painting, even while in New York, and the resounding critical acclaim he received in 1835 on completion of Bargaining for a Horse and Truant Gamblers perhaps influenced him in his decision to return to his boyhood home and to devote most of his time to this type of painting. But of greater importance in prompting his return was his very real desire to live and work among his people.

Mount's personality certainly dictated much of what he accomplished. A frank, cheerful, lively person, his wit and humor made him the center of social gatherings. He was a convivial soul and made friends easily. Though he seldom drank to excess, the local taverns were not unknown to him, and many of his most famous works were planned in these surroundings. He was interested in everything about him, and almost everyone in Stony Brook and Setauket knew and liked him. The interests of the people were his interests, from politics to horse trading, and these he faithfully reproduced in his paintings.

A devotee of folk-music, Mount often composed tunes to play at parties. This interest led him to invent a new type of hollow-back violin which he called the "Cradle of Harmony." He also delighted his cronies with music played on a tin flute-

whistle of his own design.

Perhaps Mount's love for life interfered with his artistic career. His interest in the sea prompted his purchase of a small sailing yacht, christened the "Pond Lily." On board his boat, Mount spent many leisurely days fishing and loafing. In fact he was so addicted to this habit that many of his friends begged him to fish less and paint more. It was a common saying that

if one desired to commission Mount to do a painting, he must be caught before the fish started biting, or there would be no painting at all. Certainly he displayed little interest in publicity or fame. Instead he chose to live his simple, independent life as he saw fit, and he did not encourage those who would write about him or lionize him in any way. He rejected several offers to travel abroad, and he was never farther from home than New Jersey or up the Hudson.

William S. Mount immortalized the little incident and the every-day occurrence in the lives of his people. In Farmers Nooning, Longbothams Barn, Bargaining for a Horse, Fair Exchange No Robbery, and Returning from the Orchard the artist caught the spirit of rural America a hundred years ago. His faithfulness to detail preserved the features of his subjects. their emotions, and their customs. The manners and fashions of his day sprang to life under his deft touch. Mount was the first to recognize the features of the negro as a subject worthy of the artists' brush. In Farmers Nooning, The Banjo Player, and many other works, the negro appears as a vivid part of the painting. Perhaps his greatest achievement was his ability to catch a moment of action that literally portrayed a way of life. Thus the simple amusements of the day can be seen in Raffling for a Goose, Dancing on a Barn Floor, Catching Rabbits, The Long Story, and The Breakdown.

That the people were interested in the news from distant places can be seen in *Politically Dead* and in *California News*. But it was the little event, the drama of the routine, in which Mount exulted. There is something real, alive, and "of the moment" in *Eel-Spearing at Setauket* and *Just in Tune* that appears infrequently in the work of an artist. "I must paint such pictures as speak at once to the spectator—scenes that are most popular—that will be understood in an instant," he said in 1850. He was not concerned with the opinions of the critics in the cities, but rather with the approbation of the very subjects who appear in his paintings. It was no good, he said,



"Eel Spearing at Setauket" by William S. Mount, 1845. New York State Historical Association Collection.



John Brewster House, circa 1940. Subject of the painting "Long Island Farmhouses" by William S. Mount, 1845.

"to paint a landscape in the house from fancy, when a better one can be painted in the open air." Hence in 1852 he designed a "portable studio" which could be drawn by a horse from place to place and it was in this vehicle that he did much of his work during his last years.

No more fitting eulogy can be paid Mount than that contained in an article written by Albert T. Gardner for the Metropolitan Museum of Art *Bulletin* in February, 1945:

His paintings of farm scenes in the countryside close to the homestead are finished to an exquisite degree with colors as pert and glossy as those of a new buggy. By some art in his handling of pigment every fence rail and pebble is given a rich and glistening newness, and shingled houses have, under his hand, a neat elegance. . . The actors who posed for scenes in his bucolic dramas—friends and relatives—all sparkle with wholesome well-being, and the polished clarity of a perpetual spring morning fills the atmosphere.

The "laughter loving and incomparable genius of Stony Brook," as his friend Charles Lanham called Mount, died in 1868 in his brother Robert's home in Setauket and was buried in the Presbyterian cemetery there. Mount died a respected and well-known artist. His humor, realistic touch, and fine attention to detail marked him as outstanding in his time. Of far greater importance, however, he bequeathed to posterity through his paintings an unsurpassed social record of early nineteenth century rural America.

For a time after their deaths the Mount brothers were virtually forgotten. The art world turned its attention once more to the European style, and the genre painter ceased to play a major role. In recent years, however, several exhibitions have revived interest in the Mounts and their contemporaries. Four Mount exhibitions have been held: the William Sidney Mount exhibition at the Brooklyn Museum in 1942; "William Sidney Mount and his Circle" at the Metropolitan Museum of Art in

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February, 1945; the Shepard Alonzo Mount exhibition at the Heckscher Museum at Huntington, Long Island, in August, 1945; and the most extensive of all, "The Mount Brothers," held at the Suffolk Museum at Stony Brook in September, 1945. The latter exhibition was particularly memorable for it combined the Melville collection, the largest in existence, with works loaned by scores of museums and individuals. In addition to paintings, the Melville family collected hundreds of items relating to the Mount and Hawkins families, including sketches, drawings, letters, journals, and personal effects. This collection may still be seen at the Suffolk Museum.

There were evidences before 1850, other than the appearance of the artist and the musician, that Setauket was turning toward cultural pursuits. The Franklinian Library was established in 1806, and there was an active chapter of the Washington Benevolent Society prior to 1812. The church organizations, as well as several social groups, were active. A lively interest was being shown in the events of the day. The broadbeamed sloops vigorously plied their trade along the north shore, and the three main roads down the Island, along much the same routes that they follow today, were already established. In addition, the north-south route between Setauket and Patchogue was a well-travelled thoroughfare. By mid-century industry was bringing rapid change to Setauket. Thus for the next fifty years a new note was added to the life of the community: the rasp of the saw, the sound of the hammer, and the blast of the factory whistle.

KAKAKAKAKAKAKAKAKAKAKA

CHAPTER 3

The Late Years

D URING THE FIRST two hundred years the lure of the sea proved irresistible to many of Setauket's sons; others engaged in shipbuilding; and the cordwood and fishing industries were profitable for some. But despite these excursions into other lines of endeavor, the economy of the community was based largely on agriculture. Even in the cordwood and shipbuilding industries much of the labor was furnished by the farmer during the off-season; but when planting time came he would be found tilling his acres. There was no highly organized industry. Shipbuilding featured the small, individually-controlled yard where a few men were employed at certain seasons of the year.

During the latter half of the nineteenth century, however, the serenity of Setauket life was interrupted with the building of manufacturing establishments and an increase in the size and number of shipyards. At the beginning of this period of industrialization Setauket had a population of some 1400.

About 1858 the R. Nunns Clark & Company piano factory was built up the hill and diagonally across the main road from where the Methodist Church now stands.¹ This four-story brick structure, measuring some forty by one hundred feet, was the first in Setauket to house all the machinery and mate-

rials necessary to industrial production. For a time the factory employed a sizeable number of workers, and the manufacture of pianofortes promised an increased prosperity for the village. The economic confusion following the Civil War, however, brought an end to the enterprise.

The building which had housed the piano factory stood vacant until it was purchased in 1876 by the Long Island Rubber Company. Opening for business in November of that year, the new venture was designed to produce India rubber goods, especially boots, shoes, hose, belting, and packing. Until it was destroyed by fire much of the economic life of Setauket revolved around this establishment. The building was enlarged and there were usually about two hundred workers employed. A second factory of the rubber company was later erected just beyond Ruhland's Garage. The average value of the daily output was some fifteen hundred dollars, and in an article dated May 2, 1885 the Port Jefferson Times estimated that the rubber company was doing over a million dollars worth of business annually. This prosperity led to the establishment of the Bank of Setauket, which operated for a number of years in the Elderkin Hotel, now the Neighborhood House. This building also housed a store and postoffice and was a favorite stopping place for visitors in the village.

The columns of the *Port Jefferson Times* carried numerous accounts of the activities at the rubber factory and it was obviously a leading community business.² When the factory closed for a time, as it did in February, 1879, for lack of coal for its furnaces, much anxiety was expressed because the industry was "the backbone of scores of people." On one occasion the newspaper reported the effect on the "acute olfactory organs" of the ladies of the community caused by a fire which consumed large stores of rubber goods. The atmosphere for a time was not "scented with an ambrosial fragrance." During another emergency the paper, with tongue-in-cheek, reported on the stampede which followed a cry of "Fire in the varnish

room!" Amidst general confusion the fire was quickly extinguished, but not before it was observed that "those who kept the coolest were the weakest—the women, who calmly abided events while 'the lords of creation' attempted to tumble downstairs over each other's heads."

Not all of the comments concerning the women who worked in the factory were this complimentary, however. The increase in employment caused an influx of workers, both male and female. Housing became a problem, and the village was more crowded than ever before. Some felt that the attitudes of the young people were not altogether in keeping with the Victorian standards of the day. On this point the newspaper carried the comment that "the smartest and busiest girls in Suffolk County are said to be employed in the Setauket Rubber Factory. This is no flattery." The emancipation of women was still for the future, and perhaps this reaction was a natural one for the time.

The year 1884 brought an exceedingly hard winter, and most activities in Setauket ceased. Nevertheless the smoke still curled from the stacks of the rubber factory and the inhabitants busied themselves in filling their ice houses for the summer. The latter was an annual event and (until well after 1900) during the coldest days of winter the Setauket ponds were the scene of much ice-cutting against the warm days ahead.

The arrival of supplies was always an event of much interest in the community. Large crowds gathered to watch the unloading of the ships in the harbor. Ships were constantly coming and going with coal for the rubber factory. New machinery was of especial interest, and the arrival of the annual shipment of wall calendars, to be distributed by the factory, was a great moment on the dock.

Though production at the factory continued to climb, so that by 1885 the volume of shoes alone was five thousand pairs daily, the management of the plant was not without its dif-



R. Nunns Clark Piano.



Cutting Ice on Setauket Mill Pond, February 1934.

ficulties. These were not always the result of fire or other normal production hazards. Frequently the whim of the workers would halt production quite as effectively as a fire. When Barnum's "Greatest Show on Earth" played across the Sound in Connecticut, the manager was hard-pressed to continue in operation with a skeleton crew, and he had every good reason "to wish that cheap communication with the nutmeg state might be speedily prohibited." A more frequent interruption was the horse race, and when an interesting race was on the factory was often deserted until it was over.4

Horse raising and trading has long been of intriguing interest to the people of Setauket.⁵ From colonial times almost to the present, the thoroughbred, particularly the trotter, has provided many lively social occasions for the community. As early as 1800 many of the favorites were valued as high as five hundred to one thousand dollars. Gilbert Floyd, in 1810, sold a mare for six hundred dollars, and it was not unknown for a well-matched carriage team to sell for as much as two thousand dollars. The Setauket area drew many visitors who were prospective buyers for its horses. The rumor of a trade or sale involving good horses became the concern of the entire neighborhood.

A race between favorites was the topic of conversation for days. Frequently proud owners would arrange impromptu races in the streets, or later at the East Setauket Driving Park track near the junction of Hulse's Path and Old Post Road, yet they were seldom run without large crowds gathering. Whether arranged in advance or impromptu, each horse had its enthusiastic backers and betting was heavy. In one such event, Milton Jaynes' "Invincible" was matched against the Bickford brothers' "Queen of the East." The workers at the factory were among those placing wagers. The anticipation proved too much for these bettors and post time found most of them at the park eagerly cheering for their respective favorites. The "Queen" won, according to the Port Jefferson



Rubber Factory on the Hill; formerly Piano Factory.



Second Rubber Factory Built Downtown.

Times, when she "dusted around the circle to the tune of 3:30 amid cheers, winning the prize in three heats out of five." The race over, the spectators collected wagers and returned to factory, farm or home to await the next event.

In addition to the park at East Setauket, other tracks were located at Stony Brook, Port Jefferson Station (this one used as late as 1946), Smithtown Branch, Mt. Sinai, Commack, and, the only mile track in the vicinity, at Smithtown. One of the better known horsemen was Captain Al Hulse who had a training stable located on the corner of Shore Road and Carleton Avenue in East Setauket. Captain Hulse's bay stud "Lotus" was widely acclaimed, and his trainer, John Jones, was a prominent figure in racing circles. Captain Al was still racing when in his eighties, and the skeleton (sulky) which he always drove was a familiar sight on all the tracks in the region. Tom Peiper, a reporter with the New York World, took over the Hulse stable and developed a mare named "Irish Mag" into a local favorite. "Irish Mag's" greatest competition was provided by another favorite, Charles E. Smith's "Sportin' Bill." This rivalry was a long one, and neither owner ever conceded superiority to the other. Their many matches usually ended the same way. "Sportin' Bill" could win the first two heats, but at that point he tired and the last three heats went to "Irish Mag."

"Sportin' Bill" was unpredictable, and when left standing was often known to bolt. It was told, however, that his owner had only to call "Bill!" and he would turn and trot back. "Bill" often indulged in this habit while being driven. On one occasion he was credited with saving Smith's life by bolting suddenly from in front of an on-coming train at Hulse's crossing in Setauket. But the habit later caused the death of his owner. While raking hay "Bill" suddenly bolted and Smith was thrown into the rake.

Scheduled meets were held on holidays, particularly "Decoration Day," the Fourth of July, and Labor Day. Sleigh racing



A Race Between "Irish Mag" and "Sportin' Bill" in East Setauket.



Sylvester Hulse and Maggie in Front of Presbyterian Church, 1925.

over a measured mile in Port Jefferson harbor and on Main Street in East Setauket was also popular. Sometimes an argument between owners would lead to exciting races. One such heated exchange between Scudder Jayne and Carleton Smith resulted in a quickly arranged match on the Sylvester Hulse track, best three out of five heats. After Smith won the first two heats, Jayne became so angry that he chopped the top off his brand-new buggy and went on to win the final three. Captain Henry Rogers was the "David Harum" of Setauket racing, and his horse "Lucy" was entered in many races until the Captain joined the Methodist Church. After that he did not go near the track but was always eager to learn the details of every race.

Several small industries were for a time located in Setauket and contributed to the general prosperity of the village. In 1868 large quantities of gravel were taken from the beach at Crane's Neck and shipped to New York and other cities where it was used in smelting iron, in gravel roofs, and in the manufacture of sandpaper and glass. Fifteen to twenty thousand tons were removed each season, which usually lasted from May to October. The gravel was valued at one dollar a ton on board ship at Setauket and brought two dollars or more in New York.

Oystering and fishing was another industry which occupied many people, either whole or part-time. Captain William Risley was one of the first to plant oyster beds in the area, and his careful, scientific methods proved highly rewarding. About eighteen acres were planted in the harbor, and Risley employed a labor force to take up the marketable oysters and to keep the grounds clean. Others also entered this lucrative trade, and outsiders were quick to see its possibilities. "Invaders" from Connecticut crossed the Sound to work the beds. These outsiders were labelled "Oyster drills" and "Connecticut pirates," and on one occasion the *Port Jefferson Times* reported

a "small army" of the "destructive things" at work in the oyster beds.

Those who engaged in oystering, clamming, fishing, and eel spearing were called "baymen." In his painting *Eel Spearing at Setauket*, William Sidney Mount left a memorable reminder of this occupation which provided sport as well as income. In the 1884 season the clam shipment out of the harbor was estimated by a Setauket fisherman at from eight to ten thousand bushels. The spearing of flat fish also provided both thrill and profit.

Conscience Bay and Setauket harbor were the scenes of fishing activities from dawn until well into the night. Quantities of eels from the Sound came into the harbor at times, and on these occasions the calm evenings brought forth many fishermen. The boats fitted with torchlights afforded a colorful

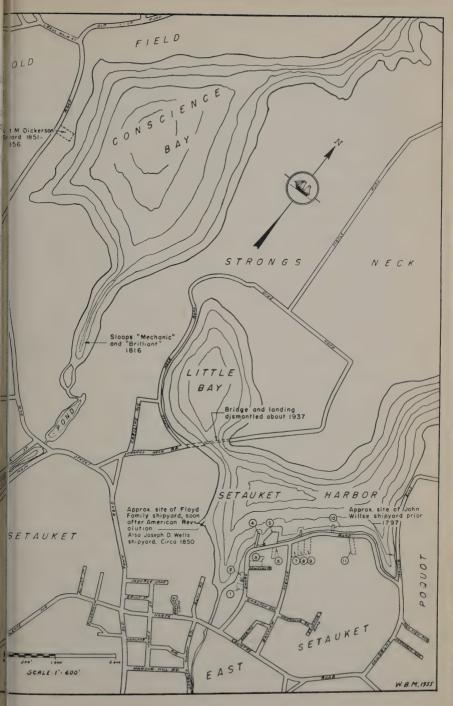
sight indeed.

The cordwood industry was of considerable importance from early colonial times to the turn of the twentieth century. It reached its peak in the seventy-five years prior to 1900. During the War of 1812 Brookhaven Town exported annually some one hundred thousand cords of wood, and until long after the Civil War, Suffolk remained the first wood-cutting county in the state. At this time it was one of the most important resources, and until coal became widely used the industry grew as the New York City market expanded. A fleet of wood-boats was kept busy distributing the product to a far-flung market. The British army and New York City were supplied during the Revolution, and in the Civil War the Federal forces as far away as Pensacola Bay received wood from Brookhaven. That New York was dependent upon this source is clearly evident in a letter written in 1792 by a resident of that city. Gladness was expressed because the ice had broken in the Sound "so the woodboats from Setauket and Stony Brook can reach New York, as we fear a fuel famine." 7

The industry provided the farmers with their best source of

East Setauket Shipyards and Docks

- 1. Shipyard, David Cleaves, 1820-1835, west side of Shore Road and a little north of the intersection of Carlton Avenue.
- 2. Store and landing, Brewster Hawkins, 1825-1869, west side of Shore Road, opposite former Hawkins residence about 200 feet north of Carlton Avenue.
- 3. Shipyard, Brewster Hawkins, 1825-1869, northeast corner of Shore Road and Hawkins Avenue.
- 4. Dock, Brewster Hawkins, built circ. 1825, north side of Shore Road, about 400 feet north of Hawkins Avenue, known for many years as "The Long Dock". Now Town Landing.
- 5. Dock, George E. Hand, built 1877, about 100 feet east of Town Landing, used as shipyard with wood-working shop, blacksmith shop and marine railway. Westerly portion was site of shipyard of Henry Tyler circ. 1852-1856.
- 6. Shipyard, Nehemiah Hand (later George E. Hand) circ. 1855 to 1877, south side Shore Road about 200 feet west of Bayview Avenue, opposite easterly end of George E. Hand dock.
- 7. Shipyard and marine railway, Nehemiah Hand (later Joseph Rowland), circ. 1840 to 1855 (Hand), sold to Rowland 1855, southeast corner of Shore Road and Bayview Avenue. Probably belonged to Silas Hand 1833 to 1840. N. Hand lived here until 1855.
- 8. Shipyard, William Bacon, circ. 1846-1874, south side Shore Road about 150 feet east of Bayview Avenue, with shop building and dock opposite on north side of road. Owner's house adjoined shipyard.
- 9. Shipyard, David B. Bayles, circ. 1846-1879, south side Shore Road about 250 feet east of Bayview Avenue, with shop building. "Boss" Bayles built small vessels here and lived in the house on the same lot, formerly owned and probably built by Henry Willse, younger brother of John Willse.
- 10. Dock, circ. 1837, north side Shore Road about 700 feet east of Bayview Avenue, shown on U. S. Coast and Geodetic Survey chart of 1837 as "Lower Dock".
- 11. Shipyard, David B. Bayles, circ. 1846-1879, south side Shore Road in slight depression about 1,000 feet east of Bayview Avenue. Leased from Micah Jayne and used for construction of largest vessels built at Setauket.



Map of Setauket Shipyards and Legend.

part-time employment. They would strive to get their spring planting completed as early as possible so that they could de vote a considerable time to the hauling of the cordwood they had cut during the winter. Runners, who lived near the beach informed the farmers of the arrival of the ships in the harbor The wagons were hurriedly loaded and rushed to the landing Large crowds congregated to watch the proceedings. The loading boats would "lag on" as close to the beach as possible at flood tide, and at low tide it was necessary to load with al haste before the water rose again. The work was sometimes done at night, by lantern light, depending upon the tides Often many boats loaded simultaneously, and the feverish activity lent a carnival atmosphere to the harbor areas.

Fire was the greatest threat to the cordwood industry, for it destroyed woodlands and sometimes caused the loss of farm buildings. The railroad, though it did add to the development of the community, was the chief villain in causing fires. The wood-burning locomotives showered sparks along the right of-way, and costly fires resulted. Certainly this accounts it part for the early antagonism of the people toward the railroad. However the industry's end was already foreshadowed by the introduction of coal to the markets. This convenient substitute for wood gained wide acceptance toward the close of the nineteenth century, and the cordwood industry, along with the fleet of boats dependent upon it, disappeared from the Brookhaven scene.

Shipbuilding was the largest and most productive industry in Setauket during the latter half of the nineteenth century. Setauket's dependence upon the sea was as old as the settlemen itself. Until the coming of the railroad both transportation and communication depended upon the sea lanes. It was natura then that Setauket's sons would turn to shipbuilding as a trade The bays and harbors of Setauket, Stony Brook, and Por Jefferson furnished a natural center for ship construction it northern Brookhaven, and a sturdy breed of seamen developed

In the early years these ships carried them for short distances along the Island or to New England, but in later years the ships built here made the names of the villages by-words in ports around the earth.

From the time of the first recorded construction of a ship in Setauket, July 24, 1662, until 1800, little is known of the details of the industry. From necessity, however, it must have been an active one. The boats used by whalers prior to the Revolution were almost certainly made here. During the Revolution many of the boats used by Caleb Brewster and other whaleboatmen in their raids in the Sound and on Long Island were no doubt native to Brookhaven. They carried Brookhaven captains and crews who had fled Long Island at the approach of the British in 1776. After the war the boats and men returned to Setauket and Stony Brook.

Shortly after the Revolution a shipyard was located on the west side of Setauket harbor. Benjamin Floyd, a descendant of one of Setauket's original settlers, managed the business which was located on the southeast end of the family estate. It was here that the "Boyne" was constructed, the first ship built at Setauket known to have been engaged regularly in the trans-Atlantic trade. The exact date of her launching, her rig and tonnage are unknown, but she accommodated as many as seventy-two passengers. In 1789 the "Boyne" was at sea with Gilbert Floyd as captain, and she continued in service at least until 1798; her history subsequent to that date has been lost. The "Boyne" plied the Amsterdam, London, New York run, carrying both cargo and passengers.

Another of the very early Setauket shipbuilders was John Willse, who prior to 1797 was constructing vessels on the east side of Setauket Harbor. He lived in the original Van Brunt homestead in what is now Poquott, and probably had his yard on the east side of that arm of Setauket Harbor which lies between East Setauket and Poquott. About 1797 he moved to After 1800 the sound of saw and adz along the shore was seldom quiet for long. The teeming activity continued from dawn to dusk, except in the most inclement weather. By 1840 shipyards and marine railways were to be found in almost every shore village, with Suffolk County boasting no fewer than twenty-five by mid-century. Setauket constructed some 40,000 cargo-carrying tons during the century, and the combined production of Setauket and Port Jefferson approached five hundred ships.

In 1816 two sloops, the "Mechanic" and "Brilliant," each of about sixty tons, were constructed on the stream below the Setauket mill.9 During the early years of the century the output consisted mainly of sloops, though some of them were so large that their mainsails could not be handled easily. These were often re-rigged as schooners. In the fifteen years prior to 1835 David Cleaves built sloops in a yard located on the west side of Shore Road, a little north of what is now Carleton Avenue in East Setauket. At about the same time Captain Brewster Hawkins operated a yard on his land which adjoined that of Cleaves on the north. The dock which is now the Town Landing was built by Hawkins in 1825. His shipyard was located on the present corner of Shore Road and Hawkins Avenue. It is a family tradition that he built a ship for each of his sons who grew to manhood. Near his shipyard Hawkins also conducted a ship's chandler's business.

In 1836 "Boss" Nehemiah Hand built his first ship. From that time until the disappearance of the industry, the Hands, Nehemiah and son George, were prominent in shipbuilding in East Setauket. The term "Boss" was used to denote the head of a shipyard, and it meant literally what the term implies. "Boss" Nehemiah Hand was one of this hardy strain, stern, demanding, arbitrary, but driving himself harder than any man in his employ and taking a fierce pride in his accomplishments.

Nehemiah Hand's story is as American as the ships he built.



The Brig "Daisy" Built by Nehemiah Hand. From an original painting by Clifford W. Ashley. Courtesy of Dr. Robert Cushman Murphy, who sailed aboard her 1912–1913.



Homes Along Shore Road, East Setauket, Where Shipbuilding Activities Took Place.

Of a good family but born into misfortune and poverty, h overcame all obstacles, including life-long illness and raise himself through sheer determination and ability to the top o his profession. His independent nature was reflected in his at titude toward insurance. "In my experience with shipping, he said late in life, "I have never paid \$500 for insurance. thought if insurance companies could make money insuring poor vessels I could make money by running my own risk or good ones." 10

The Hands built thirty-six vessels of record by 1882. The first yard, intended chiefly for repairs, was sold to Josepl Rowland in 1855, after which a larger yard was opened. Upon completion of the schooner "N. Hand" in 1873, the fathe withdrew from active participation and the management wa turned over to George who continued operations until 1882 George E. Hand built the large dock on Shore Road which i now used for boat rental and storage.

The ships built in the Hand yards were known throughou the world. Bound up in their stories is all the excitement, in trigue, and adventure of the tall-masted schooners of the nine teenth century. During the Crimean War "Boss" Nehemial dispatched his schooner "Flying Eagle" to Constantinople with a cargo of rum and pepper. He thought that would "warn them up and make them fight if anything would." Hi schooner "Nassau" was built for the Mediterranean fruit tradand was lost in a storm with but one survivor. The barl "Urania" was built for the coffee trade between New Yorl and Brazil. Two years after her launching, however, she ran as a packet between Shanghai and Nagasaki, soon after the opening of Japan to the commerce of the world. A bit late she came home loaded with a cargo of tea and silks. Nehe miah's son, Robert N. Hand, took charge of the schoone "Aldebaran" in 1860 when he was but nineteen years of age Robert sailed for Charleston harbor on his first voyage and left there just one day before Fort Sumter was fired upon. In 1863 the "Aldebaran" was captured by the Confederate privateer "Florida," plundered and burned. The crew was later released in Scotland. Thirteen years later the Federal government paid the Hands upward of thirty thousand dollars for this loss. The three-masted schooner "Georgetta Lawrence" was struck by lightning off the coast of Cyprus. Her cargo of coal oil burst into flames and she was saved only through the heroism of her mate, Charles Robinson, who jumped in between decks and threw out the burning cases while the crew doused him with water.

By mid-century, from ninety to one hundred men were employed by the Setauket yards. Other builders were quite as active as the Hands, particularly David B. Bayles and William Bacon. From 1847 to 1849 these men joined forces to build six ships, but subsequently they operated separate yards. "Uncle David" Bayles built on his own account at least fifteen ships, among them the full-rigged "Adorna" of 1460 tons, said to be the largest vessel ever completed in Suffolk County, perhaps in all of Long Island. Bayles was a man of deep piety, much beloved by all who knew him. Toward the end of his career he began the construction of what was to have been the largest ship afloat, two hundred and forty feet long, fortyseven feet wide, and thirty-four feet deep. Financial reverses of the sponsor put an end to the project, though the ship was later completed with less depth and used as a steam-propelled coal barge called the "Wilkesbarre." William Bacon probably built at least forty vessels, though only twelve of them have been identified to the present time. He was more reticent than most of the builders, and less is known about him than of some of the others.

Joseph Rowland purchased the original yard of Nehemiah Hand in 1855, including a marine railway located on the north side of Shore Road. Rowland evidently continued the Hand repair business and three ships are known to have been constructed by him. Of these, the two hundred and thirty-four

ton schooner-yacht "Wanderer" is deserving of special mention, because she has since been referred to as the "Last Slaver." Originally intended as a pleasure yacht, the "Wanderer" became a slave ship, was captured by the Revenue Service, escaped and landed 465 negroes on Jekyll Island in Georgia. She was later seized again, condemned, and sold at auction. Subsequently she engaged in piracy, was used as a privateer, and was in turn captured by the Union forces and employed as a dispatch boat. After the war she was used in the West Indies fruit trade when she struck a reef off Cuba and was destroyed.¹¹

Other shipbuilders of the Setaukets were Silas Hand (brother of Nehemiah), Joseph D. Wells, and Henry Tyler. Captain Micah Jayne and Theodore Rowland were also engaged in the business. Miner and Vincent Dickerson had a shipyard located on Conscience Bay in the village of Old Field, and between 1850 and 1855 they constructed nine vessels. It is probable that many yards, designed for the construction of smaller craft, were located along the shore but have since been lost to the records. An eye-witness recalled that as a boy he had seen six ships under construction at the same time, one by Joseph Wells in Vingut's Cove on the west side of the harbor, and five in the East Setauket yards. 12

Obviously shipbuilding played an important role in the life of Setauket. The mechanics came from all quarters, creating a great demand for housing. Oak for framing the vessels was carefully selected from standing trees by the "Bosses" during slack periods in the winter, and much of the pine planking came from the Carolinas. Many blacksmiths were employed in turning out the hardware for fitting the ships, and most of the larger yards maintained their own shops.

The last wooden sailing vessel to be built in Setauket was the bark "Monrovia," of four hundred and sixty-four tons. She was launched by George E. Hand in 1879. Following is



Large Ship Under Construction in "Uncle David" Bayles' Shipyard, later the "Wilkesbarre".



Yacht "Wanderer," built by Joseph Rowland in East Setauket.

an account of her launching which is doubtless typical of the hundreds which had gone before:

The launchings were gala events and presented a brilliant spectacle. The great ship, high up on the ways, flags flying, her owner and a little party of the favored on her deck, the waiting crowd below. What a thrill when the dull sound of hammer upon wood told that her blocks were going. The long, rumbling swish, increasing in volume as she moved down the greased planks, the crash of broken glass at her christening, and finally the flying foam as she cut her way into the water, waiting to receive her.¹³

The launching of the "Monrovia," except for small vessels and repair yards, marked the end of the industry in Setauket and with it the close of an epoch in American maritime history. The day of the wooden sailing ship was over. Steam was replacing canvas, and steel hulls were replacing wood. The railroads were taking away the coastwise trade on which the smaller ships depended. The yards closed down and those who worked in them moved to other occupations. Today few signs remain of the bustling activity which marked Setauket's shore line but three-quarters of a century ago. The cordwood industry disappeared before the end of the century; the rubber factory closed; and the north shore villages were left with agriculture once again as the chief resource in the economic life of the region.

Meanwhile the Long Island Railroad had extended its lines to connect all the main centers on the Island. The railroad had come a long way since the first wood-burning, "wheeze" locomotive rumbled out of Brooklyn in 1844, headed for Greenport along the old "main-line." And so had Long Island for that matter. The farms on the eastern end of the Island were now but a matter of hours from the city markets, whereas the distance had formerly been measured in days. The effect or

farming was immediate, with the output of some crops, such

as potatoes, doubling in a decade.

For many years the Setauket resident bound for New York had to travel to the "main-line" near the middle of the Island. John Elderkin's stage was a familiar sight taking passengers over the ten miles to the Lakeland Station, which was just west of the present Ronkonkoma Station. It was still an all-day trip to the city, by stage and rail, and if the ride from Setauket to the station was not sufficiently tiring, the remainder of the journey on the first "wood-burners" was. The little engines performed manfully, but the stops to get up steam were frequent, and sometimes several tries were necessary before the grade on the east-bound run could be negotiated.

The railroad was completed to Port Jefferson in 1873, with a freight station at Setauket. The passenger station was added four years later. By that time, too, the engines had been improved so that the trip to New York was a relatively easy one. The completion of the railroad accelerated the transformation of Long Island which had actually begun with the construction of the Erie Canal in 1825. The competition of the great agricultural and industrial hinterland of the United States, inevitably the result of the opening of the canal, had far-reaching results on Long Island. The addition of the railroad, which brought the whole of the Island within hours of the city, foreshadowed a revolution in the economic and social life of the people living there.

By 1900 it was apparent that agriculture was undergoing a basic change. The self-sufficient, versatile farmer of the first two centuries of Brookhaven history was being replaced by the specialist growing one crop under a carefully controlled, mechanized system. The favorable soil and climate remained the same; but the needs of the people and market conditions dictated the shift. During the Revolution Long Island fed New York City and the British armies, and produced a surplus for exchange with New England and the West Indies. These

channels of commerce were built up over a long period prior to 1775; the war altered but did not destroy the trade. In those years shipping and agriculture supplemented each other nicely, in part because of the lucrative smuggling trade so general at the time.

In the half-century following the Revolution trade channels developed during the colonial era continued to be natural outlets for the products of the Brookhaven farm. As the great city at the mouth of the Hudson grew, the demand for the product of the farm increased proportionately. A wide variety of crops proved profitable. Versatility and crop rotation characterized the farmers' effort. In 1843, for example, Suffolk County produced 170,000 bushels of potatoes, 355,000 of corn, 258,000 of oats, 229,000 of wheat, 193,000 of rye, and great quantities of hay, wool, and dairy products, as well as cattle and horses.¹⁴

All this changed during the latter half of the nineteenth century, and the new trend continues to the present time. Whereas potatoes had been one of many major crops in 1850, by the turn of the century production had grown to seven million bushels, and by 1946 to twenty-one million. Meanwhile the other crops virtually disappeared. The orchards, stock farms, and grain fields which dotted the countryside in the eighteenth and nineteenth centuries have disappeared in the twentieth, and the potato and cauliflower have taken over. The market and new farming methods made the change inevitable.

Also the custom of centering social activities around the seasonal event on the farm disappeared as large-scale, single-crop farming developed. It has not been many years since the apple-paring, the trip to the cider mill, and the strawberry harvest were eagerly awaited by young and old alike. The children especially enjoyed the trip to the cider mill. Often the whole family would climb aboard the wagon, loaded with apples, for the trip. William S. Mount devoted one of his outstanding paintings to the scene around the cider mill, this



Unloading Coal at Strong's Neck Bridge.



Ships Wintering at Scott's Cove, East Setauket.

one probably in Setauket. The strawberry harvest was ar equally exciting time. A few years ago strawberries were produced in large quantities, largely for shipment, and the enc of the season was the occasion for one of the most popular social events of the year. It was the custom for the growers to give their employees a social at which refreshments were served, and singing and dancing was enjoyed by all. But as ir the case of industry, and farming itself, the social customs have changed with the years.

In the closing years of the nineteenth and the first two decades of the twentieth century Setauket became a lively summer resort and tourist center. Summer hotels and commercial horse stables were common. Improved transportation as well as the growth of metropolitan New York, made it inevitable that many would seek out the quiet villages of the north shore for rest and recreational purposes. After the railroad, the bicycle was next to arrive. About 1890 the new "safety bicycle" began to replace the old high-wheeled type and bicycling became the craze of the day. The American people for the first time took to the road, and better highways were an immediate result. Practically every village in Brookhaven had its bicycle club. Patchogue was a gathering point for cyclists, and the annual bicycle festival at that place was a gala event. The city dweller discovered the Island for the firs time. Off-shore the yacht replaced the sturdy sloop of a few years before. Setauket and other north shore harbors became rendezvous points for yachting enthusiasts. The tourist, and the seasonal dweller, became commonplace. Thus the coming of the automobile merely hastened the processes already a

Though Setauket encouraged the summer business for a time, the residents in general did not wish to see their peacefu community disrupted by the typical commercial enterprises that accompany a resort area. This feeling prevailed, so that today a resort business as such does not exist. Nevertheless the

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village continued to be attractive to those who desired a permanent home outside the city. Many large, attractive houses were built over the years, of a type that contributed to the prosperity of the village but at the same time preserved the

essence of the colonial spirit.

The changes that have occurred have been planned so that historical shrines and the natural beauty of the setting will remain intact. The old mill ponds were restored and a quaint mill built in the Frank Melville, Jr. Memorial. It is now a parkike area adding greatly to the general attractiveness of the village. Still later the reconstruction of Stony Brook into a typical colonial village was made possible by the Melville family. The Three-Village area, embracing Stony Brook, Setauket, and Old Field, remain truly reminiscent of the long

past they have shared.

Through their many local organizations the people of the community strive to keep alive and to preserve their past; at the same time they are equally proud of present-day Setauket and the surrounding villages. Founded in 1920 by Mrs. William H. Stewart, the Mayflower Chapter of the Daughters of the Revolution has done much to awaken an interest in the history of the Three-Village area. This chapter, through an essay contest sponsored in the schools, by collecting and preserving historical documents, by sponsoring various patricular occasions, and by seeking out and marking historical sites, has been of great service in pointing out the important role Setauket has played in the history of Long Island and the nation.

Across the road from the village green is the Emma S. Clark Memorial Library, which first opened its doors to the reading public of Setauket on October 3, 1893. It was founded and endowed by Thomas G. Hodgkins of Brambletye Farm, Old Field, in memory of his niece. For more than sixty years the Library has taken its place in the community life, in close proximity to school and churches.

Another group, which houses its activities in the old Elderkin Hotel (now the Neighborhood House), is the Setauket Neighborhood Association. Established to serve the many individual and organizational needs of the community, the Neighborhood house, located on the east side of the upper mill pond, provides facilities both for youthful recreation and for adult activities. Among the many other groups which round out the formal organizational pattern of the community are the Three-Village Garden Club, the Royal Arcanum, the King's Daughters, the Setauket Library Club, the Setauket Civic Association, the Setauket Boys Club, the Boy Scouts, and the Girl Scouts. The spirit of all the organizations is much the same; they work toward improvement of the present while preserving the best of the past.

A good illustration of the tasteful blending of the present and past which is so characteristic of Setauket is the new school, dedicated on November 24, 1951. The school embraces all of the best modern architectural and engineering designs. Yet within this splendid structure are many reminders of the glories of Setauket's past. In large panoramic murals covering the upper portion of the walls of the auditorium, the history of Setauket, from the purchase of the land from the Indians, through the Revolutionary period to the present, is portrayed in vivid colors. Mounted on the front of the auditorium and the gymnasium, facing each other across an outer courtyard, are carved figures of Benjamin Tallmadge and Richard Woodhull. Situated only a short distance from the site of the first school, established almost three hundred years ago, the new school is but a stone's throw from the Caroline and Presbyterian Churches, beside the village green over which they have presided for so long.

The present lack of industry in Setauket is in part due to the zoning ordinance enacted in 1937 by the Town of Brookhaven. At the time there was heated controversy over the proposal, with Setauket's spokesmen favoring the almost total



Old Setauket Bridge Looking Toward Old Field.



Later Setauket Bridge Looking Toward Village Green.

exclusion of industry from the village. The argument used by the advocates of rigid business restriction is summarized in a newspaper report of one of the meetings:

There is no great industry on Long Island, east of Mineola, and it naturally follows that the obvious future of this section of Long Island lies in the possibility of it being developed as a residential area. If we damage the North Shore, we damage its future.¹⁵

After a protracted discussion those who favored the residential plan were victorious. The zoning regulation, as adopted, limited business establishments to a narrow area on either side of Route 25A. The remainder of the village was reserved for residential development.

Today Setauket appears to be on the threshold of a new industrial era. In late 1954 and early 1955 many acres formerly reserved for residential purposes were down-zoned to permit an expansion of industry, and several companies are planning the building of factories and other industrial enterprises in and near the village. Perhaps the years ahead will witness a re-birth of the kind of activity which was familiar in the community during the nineteenth century.

After three hundred years the three villages of Setauket, Stony Brook, and Old Field are as closely tied together as they were in the beginning. When the first settlers came to Setauket they worked together in their battle to conquer the land. Separately they could not have succeeded. Old Field, or Cataconacke as the Indians called it, was the common grazing ground; Setauket built the first mill and the first church and school which were shared by all. The three villages gradually developed more independence, but the necessity of working together in almost every area of living continued. Today the same is true. In the Suffolk Museum at Stony Brook the common history of the three settlements is brought into focus, and the Museum is prized equally by all. Many community organi-

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zations, as the Three-Village Garden Club and the local chapter of the Daughters of the Revolution, are common to all. The lives of the people, as has been the case for three hundred years, are inseparably linked. They have shared the same history, and they look toward the future with a common purpose. Together they will preserve their distinguished past; and together they will maintain the community as one of the most attractive on the North Shore of Long Island.

AFTERWORD

The Next Twenty-Five Years 1955-1980

HEN THE VILLAGE of Setauket celebrated its three-hundredth birthday in 1955, no one could have predicted the tremendous changes that would take place during the next twenty-five years.

High on a grassy hill overlooking Setauket Harbor was the abandoned schoolhouse which was vacated in 1951. In 1954, four local residents purchased the land and building, which was then demolished. The sides of the hill were gouged out to make room for a row of stores. Across the road another local resident had begun building stores several years before. These were Setauket's first two shopping centers.

The first fire company in Setauket was organized in 1909 as the East Setauket Hook and Ladder Company. In 1911 a combination hook and ladder truck, which could be drawn by men or horses, was purchased. The Setauket fire house, on the south side of 25A, was built in 1935 by the Setauket firemen. In 1939, the name was changed to the Setauket Hook and Ladder Company, and it was organized into four companies. Ten years later the name became Setauket Fire Department.

Setauket had very little industry in the early 50's. There were sand and gravel operations south of the railroad and a

coal business. In 1954, public notices appeared in the local papers requesting downzoning for two new industries wishing to locate in Setauket. The first request was made by the American Tubular Works, manufacturers of flag poles, on land south of the railroad between Old Town Road and Gnarled Hollow Road. The second was for an oil tank farm to tie in with the waterfront terminal in Port Jefferson on land between Upper Sheep Pasture Road and Nesconset Highway. Both requests eventually were granted. The applications sparked the formation of the United Zoning Committee which represented the community at Town Board meetings.

In 1954, the New York State Education Department was proposing to make into one large district the villages of Stony Brook, Setauket, Port Jefferson, Port Jefferson Station, Terryville, Mt. Sinai, Miller Place, Rocky Point, and Shoreham. The Setauket School Board reacted vigorously against the plan and proposed instead a two-district merger of Setauket and Stony Brook. The State was adamant in its refusal to consider the counter proposal, and advised that no State aid would be forthcoming for future building unless the nine-district plan was accepted. School enrollment continued to grow, and ten classrooms were added to the Setauket School. The school budget went up 36% in 1958, 23% in 1959.

The construction by Levitt of thirteen hundred homes in the southern part of the district dramatically increased the need for new schools. When the State saw the building boom in the Three Villages, they first offered a compromise, that there be a three-district merger of Setauket, Stony Brook and Port Jefferson Station, and finally, in 1965, they approved

the two-district merger.

The following January voters approved a bond issue of \$21,700,000 to build five new schools. These were Arrowhead, William Sidney Mount, and Minnesauke Elementary Schools, Paul J. Gelinas and Robert Cushman Murphy Junior High

Schools, and Ward Melville High School. A complete renova-

tion of the Setauket School was made in 1970.

News for local residents was made when Ward Melville offered one hundred acres of land to the State for a small teachers college whose architecture was specified to be colonial, in keeping with the Three Village area. In 1958, the State authorized the site as a campus for a five-year science college. Additional lands were donated for the school and other acreage purchased. Part of the land lay in Setauket and part in Stony Brook, and the latter name was adopted for the school.

Ground-breaking ceremonies were held on April 8, 1960, and the school officially opened in September 1962. First talk was of 2,500 students on campus, but that goal was changed to 10,000 and later still to 20,000 by 1980. The concept of the new college had once again changed. Instead of a five-year science campus, the school became a multi-purpose university complete with a major Health Science Center promising the Three Villages access to some of the most up-dated medical technology in the country. Besides enriching the community culturally and intellectually, the University is an important economic factor as well. It is the largest employer in Suffolk County and likely to remain so.

In anticipation of difficulties cropping up between "Town" and "Gown", a committee had early been organized to help ease the tensions and problems that might develop. The organization was called Association for Community-University Cooperation. Frequent meetings were held in an effort to smooth ruffled feelings and promote mutual understanding.

The impact of the University was enormous, and the Three Villages became the fastest growing area on Long Island. Builders flocked in and bought up land quickly, and quiet country roads suddenly had to accommodate a steady stream of construction workers. Money was appropriated for an access road to the University, to be named Nicholls Road after a family prominent in the early days of Long Island.

Existing churches had to expand or build new quarters to take care of increasing congregations. In 1958, the Setauket Presbyterian Church built a new church house and added a fifteen-room wing to the church, providing a much-needed meeting place. Sixteen years later they ordained the first woman minister to serve in the area.

The Caroline Church bought for their rector the two-story, colonial residence adjoining the carriage sheds on Main Street, and remodeled the previous rectory into a well-equipped building with a good-sized meeting room, modern kitchen,

classrooms, and offices.

An educational wing was added to the Setauket United Methodist Church in 1960, and the interior of the church was remodeled. In 1969 it was discovered that the steeple was doomed by rot and would have to come down. When an appeal was made for funds for a new steeple, contributions came in from other churches, individuals, businesses, and other organizations who had nothing to do with the church, but who missed the familiar landmark on the hill and wanted it replaced. In June 1971, a prefabricated aluminum steeple was hoisted to the top of the church. In 1971, the church bought the small building next door vacated by the North Shore Jewish Center.

The Saint James Roman Catholic Church built a new church and rectory adjoining their cemetery on 25A. Ground was broken in March 1966 at the new site, and the first mass was held in the new church in February 1967. The old church building, circa 1890, and the rectory, circa 1750, were sold to the Saint German of Alaska Orthodox Church in 1974, the first English language Orthodox Church in Suffolk County.

In 1966, the North Shore Jewish Center purchased land on the corner of Old Town Road and Norwood Avenue. The new building was dedicated in 1971. On the day of the dedication two hundred men, women, and children marched from the small wooden synagogue on Main Street, which had served the Jewish congregation since 1893, to the new temple, carrying the Holy Scrolls, the Torah.

The Messiah Evangelical Lutheran Church was organized in 1957, and in 1962 they built a modified A-frame structure on the east side of Pond Path. The first service in this church was held on April 3, 1966.

The Three Village Church was organized in 1959. Land for a new church was purchased in East Setauket, and in 1969 the new edifice was dedicated. The house next door was purchased as a residence for the minister.

The Unitarian Fellowship of the Three Villages held its first public meeting on January 15, 1963. In 1967, they purchased a house on the northeast corner of Bayview Avenue and 25A, where services were held until their removal to the new church on the east side of Nicholls Road.

The Bethel African Methodist Episcopal Church on Christian Avenue undertook various enlargements of their building, which were dedicated in 1963. A new vestibule, added for the comfort of parishioners in inclement weather, was dedicated in 1966, and an education building was completed in 1979.

In May 1965, the congregation of the Christian Science Church moved from Port Jefferson to its new church on Nicholls Road.

At the Emma S. Clark Memorial Library little had changed since it was built in 1892. The Trustees of the Library early recognized the necessity for expansion, and in 1966 the library was enlarged. In 1979, ground was broken for still another addition.

The Three Village Garden Club Sanctuary, together with a twenty-acre wild life preserve, was dedicated June 17, 1959. A gift of Ward Melville to the club, the building was formerly the residence of a family named Bates. The land lies beside the inlet at the end of Conscience Bay, where one can birdwatch and enjoy nature.

American Legion Post 417 celebrated the completion of

the remodeling and enlarging of their building in November 1962. The original section of the building had been moved from its location on the Setauket Mill Pond.

In 1952, local amateur musicians joined together in an orchestra. In 1961, the group was officially chartered as the Suffolk Symphony with 206 charter members. The Suffolk Symphonic Women's Guild was formed in 1967 to encourage support of the orchestra.

A small group of residents organized the Carriage House Players in 1958. Their first presentation was a comedy, "Brighten the Corner." Since that time they have continued

to produce plays and musicals from Broadway.

New organizations continued to proliferate with each passing year. Conservationists United for Long Island came into being in 1956, the local Lions Club in 1957, American Association of University Women in 1962, the Suffolk Bird Club in 1964, B'nai B'rith and Hadassah in 1965, and the Jaycees in 1966. In 1964, the Three Village Historical Society, dedicated to preserving the heritage of the area, was founded. Many more organizations reflecting the interests and needs of the community have come into being in recent years.

The late 50's and 60's brought accelerated change to downtown Setauket. A modern supermarket was built on the southwest corner of Jones Street and 25A, and in 1957 a group of doctors occupied a new medical building on the hill behind the John Brewster house, circa 1665, which was renovated

in 1967.

The Tinker National Bank enlarged its quarters by the addition of a wing in the fall of 1964 on the site of the former East Setauket Post Office. Later the two adjoining structures between the bank and the bar were purchased and demolished to make way for future bank expansion. It is now a branch of the Marine Midland Bank.

In March of 1961, the Town bought the two-acre site formerly occupied by the second rubber factory. A small park was made, trees and grass planted, and park benches and tables installed.

The operator-conducted telephone service changed on July 1, 1962, when the telephone company, moving to meet demands for increased service, erected a one-story building on North Country Road and switched to dial service.

In August of 1958, the Suffolk County Water Authority placed a new pumping station on the corner of Ridgeway Avenue and Mud Road, The West Setauket Water District was created in 1966, piping water to many Setauket residents who previously were dependent upon their own wells. Two years later county water came to Strong's Neck.

Property occupied by "Old Shinglesides," a 250-year-old house, was selected as the site of a new East Setauket Post Office. The house was moved and relocated on a new road called Mills Lane. The Post Office moved its operation on October 15, 1962. Limited home mail delivery began in 1964, full home delivery in 1965. In 1979, a new post office began operation opposite Ridgeway Avenue on 25A and the former building became a restaurant.

In August 1968, the Setauket Post Office was designated a branch of the East Setauket Post Office. It retained a separate zip code until November 1976, when Setauket was required to use the East Setauket number.

On the newly straightened 25A, Hill's Supermarket and Shopping Center opened on April 15, 1964. (Twelve years later Hill's was losing business and closed on December 4, 1976.) Two more shopping centers were built adjoining Hill's to the east. The big trees disappeared under blacktop, but Setauket was only reflecting what was going on all over the country.

In 1960, a developer bought the old Child's house and Flax Pond in Old Field and announced plans to dredge the pond, throw the dredged material on the beaches for house sites, construct a marina, and renovate the old house as a community

and yacht club. The Village of Old Field and the Town of Brookhaven joined together in a court case against the developer. The court ruled for the developer, but the decision was reversed. In 1966, both house and pond were purchased by the University and the Marine Biology Research Labora-

tory now stands on its marshy shore.

In 1967, a group of local scientists, teachers, lawyers, and conservationists banded together to fight the use of DDT by the Suffolk County Mosquito Control Commission, a fight which had begun some ten years before with Dr. and Mrs. Robert Cushman Murphy in the forefront. The Environmental Defense Fund, Inc. initiated legal suits to fight environmental battles. Their efforts, which received world-wide publicity, resulted in the banning of DDT in this country and efforts to abolish it throughout the world. Today the membership of EDF is nationwide and some of this country's most distinguished citizens serve on its Board of Directors.

Much of importance was accomplished in the Three Villages during the bicentennial year of 1976. The Bicentennial Committee undertook and completed a number of programs, one of which was the tree planting and beautification of 25A. With donations from local and state sources, two hundred trees were planted along the highway, and many merchants and businesses cooperated by removing illegal signs and clean-

ing up their premises.

Another successful project jointly sponsored by the Bicentennial Committee and the Three Village Historical Society was the publication of the "Three Village Guidebook." Both of these organizations supported the passage of an ordinance by the Brookhaven Town Board in 1976, supporting the establishment of historic districts. The ordinance was adopted and four historic districts have been established in the Three Village area. With the designation of these areas, the heritage of the Three Villages will be more secure.

In 1980, Setauket celebrated its 325th birthday. The Three

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Village Historical Society is currently preparing documents, books, journals, deeds, photographs, and stories collected from residents of the Three Villages and other sources. These materials are becoming a part of the new Historic Library Collection, which will be housed in the new addition of the Emma S. Clark Library. The collection will preserve the history of the Three Villages and provide future generations with materials to continue the recording of the events that shape our community.



Footnotes

CHAPTER 1

- 1. Portions of this chapter are based upon research done by Robert J. Hughes, Natalie Green and Sheldon Fleitman, students at New York State College for Teachers at Albany.
- 2. The word "group" is used rather than tribe because "careful research has shown quite conclusively that the Long Island Indians of thirteen well-recognized units were parts of but two racial groups. They were not in themselves 'tribes,' as many have erroneously called them." Albert Hallock, "Early Settlement of Setauket and Van Brunt Family History," Port Jefferson Times, May 21, 1948.
- 3. Osborn Shaw, "Town of Brookhaven," A History of Two Great Counties

 -Nassau and Suffolk, Paul Bailey, ed. (New York, 1949) I, 249.
- 4. Records of the Town of Brookhaven, Book A, 1657-1679 and 1790-1798 (New York, 1930), Introduction by Osborn-Shaw, VII.
- 5. Since powder and lead were included, with no mention of firearms, Mr. Osborn Shaw, Historian, Town of Brookhaven, is of the opinion that this indicates that the Indians were already in possession of these articles. (Interview, March 18, 1954).
- 6. Records of the Town of Brookhaven, op. cit.; Shaw, "Town of Brookhaven," op. cit., 253-54.
- 7. Founder of Smithtown, where he moved in 1663.
- 8. Records, op. cit., 24; Richard N. Bayles, Historical and Descriptive Sketches of Suffolk County, (Port Jefferson, Long Island, 1874) 237-
- 9. See Morton Pennypacker, Two Spies: Nathan Hale and Robert Town-send (Boston, 1930) 117, and Bayles, Ibid., 228.

- 10. One incident supporting such fears occurred in 1657 when a Dutch ship bound for the Delaware was wrecked on the south shore, probably on Fire Island. It was some time before the 112 persons aboard were removed by a Dutch fleet. This undoubtedly posed a rather serious threat to the Setauket settlement. Suppose this large force should decide to settle on the fertile plains surrounding the scene of the wreck! A closer allegiance to a strong neighbor might prove desirable under such circumstances.
- II. Early in the Revolution Hawkins had another narrow escape. The British were searching Tyler's Tavern, on Setauket Pond, for deserters. Several people were killed in the raid, and Hawkins, hearing the commotion, went with Arthur Smith to investigate. The soldiers, on seeing the two outside, fired and killed Smith. Hawkins dropped as though shot, and the troops departed. He later served in the Continental army and came through unwounded. Despite this seemingly adventuresome life, a part of the inscription on his gravestone in South Setauket reads: "He lived a quiet and peaceful life, was happy and resigned in death."
- 12. Quoted by Shaw, "Town of Brookhaven," op. cit., p. 254.
- 13. Reported by Miss Kate Strong in "History in Old Ledgers," from *True Tales From the Early Days of Long Island*, 11th series, 1949. Reprinted from *Long Island Forum*.
- 14. From the family record book of Colonel William Smith, written in Madam Martha Smith's hand. Present owner of the book is Miss Winifred L. Strong, Setauket.
- 15. Richard N. Bayles, "The Town of Brookhaven," History of Suffolk County, New York, (New York, 1882) 16.
- 16. B. Fernow, compiler, Documents Relating to the History of the Early Colonial Settlements, Principally in Long Island (Albany, New York, 1883), 605, 664, 732.
- 17. The development of the churches in Setauket is based in part on the research of Miss Kate Strong, Setauket, Reverend Thomas W. Bannon, Roman Catholic Church of St. James, and Miss Christa Kreuzer, graduate student in history, New York State College for Teachers, Albany, New York.
- 18. The following ministers have served since Mr. Green: John Giles, 1843-49, James S. Evans, 1850-67, William H. Littell, 1868-1904 (under whose direction the church interior was modernized and the old square pews replaced), George R. Brauer, 1904-10, Thomas J. Eleus, 1910-27, Marion F. Stuart, 1928-33, Frederick E. Williams, 1933-49, Harry K. Treude, 1950-52, and Donald R. Broad, 1953-
- 19. The story of schools in Setauket is based in part on the research of Miss Joan M. Bennett, New York State College for Teachers, Albany, New York; see also: "Early Schools in Setauket" Port Jefferson Times (a collection of clippings, 1911, 1915, 1918); Nathaniel Howell, "Long Island's Earliest Schools," Long Island Forum, 7:105, June 1944; and Dorothy F. Grant, "Colonial Education on Long Island," Catholic World, 154:80-84, October, 1941.

CHAPTER 2

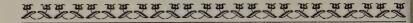
- 1. The portions of this chapter having to do with town government in Brookhaven are based largely upon research completed by Mrs. H. F. Gillie, Setauket, N. Y.
- 2. The Woodhull family was one of the oldest and most prominent in Brookhaven. Members of the family occupied posts of importance in Brookhaven and on the broader Provincial scene throughout the Colonial Period. One of the most outstanding was General Nathaniel Woodhull of Mastic, who served prominently during the French and Indian War, and was the President of the New York Provincial Congress when that body ratified the Declaration of Independence. He died from wounds received while a prisoner in British custody during the Battles of Long Island in 1776.
- 3. The first Selah Strong came to Setauket in 1699. He is noted for his leadership as well as the founder of a family which has produced many leaders throughout Setauket's history. The first Selah died during a severe small pox epidemic which swept Brookhaven in 1732. His descendants have occupied places of importance in Brookhaven, in New York, and in the National Capital, as judge, legislator, and statesman. Many of the Strong family still live in Setauket.
- 4. Osborn Shaw, "The Town of Brookhaven," Long Island, A History of Two Great Counties, Nassau and Suffolk, Paul Bailey, ed. (New York, 1949), V. 1, 285.
- 5. For further details concerning the operation of this Committee see "Minutes of the Committee of Safety, and Loyalists as stated by Governor Tryon." These are photostatic copies compiled by John H. Innes, and available at the East Hampton Library, East Hampton, New York.
- 6. This account of Setauket in the Revolution is based in part upon the research of Miss Kathryn Brumfield, graduate student in history, the New York State College for Teachers, Albany, New York.
- 7. Shaw, op. cit., 287.
- 8. Kate W. Strong, "Setauket in the Revolution," Long Island Forum, XI, No. 11, Nov., 1948, 227.
- 9. Shaw, op. cit., 292.
- 10. Ibid, 291.
- 11. Morton Pennypacker, General Washington's Spies on Long Island and in New York, V. 1 (Brooklyn, N. Y., 1939), and The Two Spies (Boston, Mass., 1930): see also Shaw, op. cit.
- 12. The Misses Cornelia, Elizabeth, and Kate Strong, great, great grand-daughters of Nancy, live in Setauket at the present time.
- 13. For a more complete account of the code used, see Pennypacker, General Washington's Spies, op. cit., 218.

- 14. Harry B. Yashpe, The Disposition of Loyalist Estates in the Southern District of the State of New York (New York, 1939), 138, Appendix #2.
- 15. Kate W. Strong, "Wreck Master of Long Ago," Long Island Forum, March, 1941.
- 16. Ibid.
- 17. Captain Selah Strong paid the bill for the entertainment of Washington, or as they expressed it in those days, he "paid for the shot."
- 18. From the family record book of Colonel William Smith, now in possession of Miss Winifred Strong, Setauket, N. Y.
- 19. Selah B. Strong, "Boyhood Recollections," Long Island Forum, October, 1943.
- 20. History of Long Island (New York, 1839).
- 21. A fine portrait of Hawkins, painted by Louis Child and retouched by William S. Mount, is in the Melville Collection in the Suffolk Museum, Stony Brook, N. Y. The piano on which Hawkins composed the first successful American opera is also housed there.
- 22. Commentary by Albert D. Smith, director of the Heckscher Museum, Huntington, Long Island, on the occasion of the first one-man exhibition of Shepard A. Mount's paintings.
- 23. The best studies of Mount's life are found in Edward P. Buffet, William Sidney Mount, A Biography, published in the Port Jefferson Times, 1923-24, and in Bartlett Cowdrey and Hermann W. Williams, Jr., William Sidney Mount, 1807-1868, An American Painter (New York, 1944). Also helpful to the writer were the notes completed by Mrs. Clinton F. West, East Setauket, N.Y., and the research of Mr. Owen E. Smith, Jr., graduate student in history, New York State College for Teachers, Albany, N.Y.

CHAPTER 3

- 1. Much of the data on industry and commerce in Setauket during the nineteenth century is based on research completed by Daniel J. Kelly, graduate student in history, New York State College for Teachers, Albany, New York.
- 2. For additional interesting information on the rubber factory and other activities in Setauket in this period see the series of articles published in the *Port Jefferson Times* from 1933-1937: Clara B. Mount, "East Setauket Yesterday and Today."
- 3. Mount, Ibid, November 22, 1935.
- 4. For many years the threat of fire hung over the factory. Finally the threat became a reality, and the factory on the hill fell its victim shortly before the turn of the century. It was never rebuilt.
- 5. The material relating to horseracing was contributed in large part by Dr. R. Sherman Mills, Setauket.

- 6. Port Jefferson Times, December 17, 1937.
- 7. Kate W. Strong, "Tales of Old Stony Brook," Long Island Forum, February, 1941.
- 8. The basic material relating to shipbuilding in the Setaukets has been drawn from a paper written by William B. Minuse, East Setauket. Mr. Minuse searched the general histories and monographs relating to Brookhaven. The older residents of the community gave him much first-hand information on the nineteenth century. An invaluable source made available to Mr. Minuse was the list of ships constructed at Setauket which was compiled by Mr. Albert G. Hallock, formerly of East Setauket, now of Huntington Station, Long Island. In the compilation of his materials Mr. Hallock was aided by John Lyman of the Division of Oceanography, U. S. Navy Hydrographic Office, and by Robert Applebee, U. S. Custom Service, Retired.
- 9. The summer of 1816 was exceptionally cool, so much so that mechanics at work in the yards wore their overcoats. It has since been called the "cold summer."
- 10. Quoted in an autobiographical sketch contained in History of Suffolk County, New York, with Illustrations, Portraits, and Sketches of Prominent Families and Individuals (New York, 1882), 84-86.
- 11. Captain Thomas B. Hawkins, interviewed by *Brooklyn Daily Eagle* reporter, circ. 1896; notes in possession of Ella B. Minuse, East Setauket.
- 12. Selah B. Strong, "Boyhood Recollections," Long Island Forum, October, 1943.
- 13. From "Old Setauket," a paper by Ella B. Minuse read before the Setauket Library Club. In possession of the author at East Setauket.
- 14. See Stony Brook Almanac, 1947.
- 15. Port Jefferson Times, January 15, 1937.



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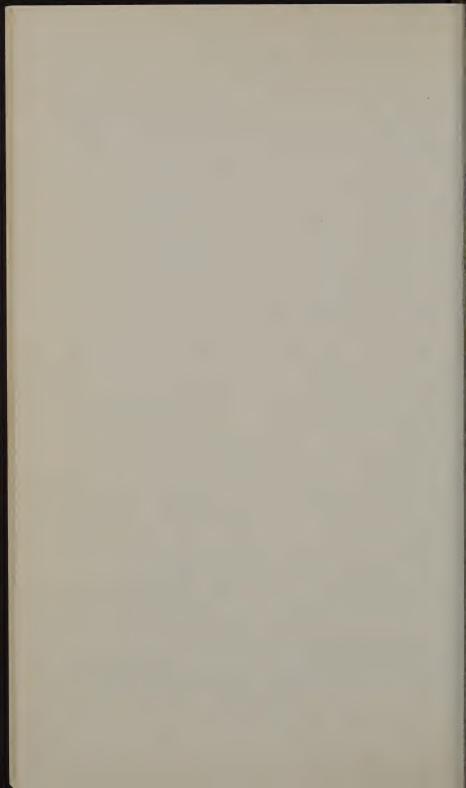
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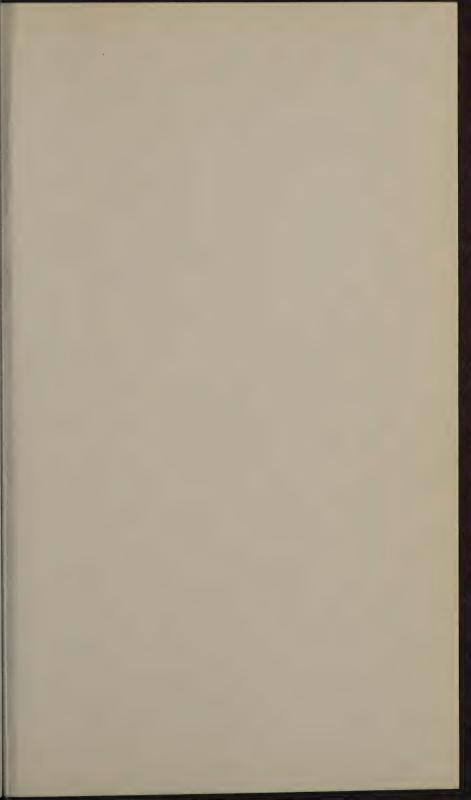
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